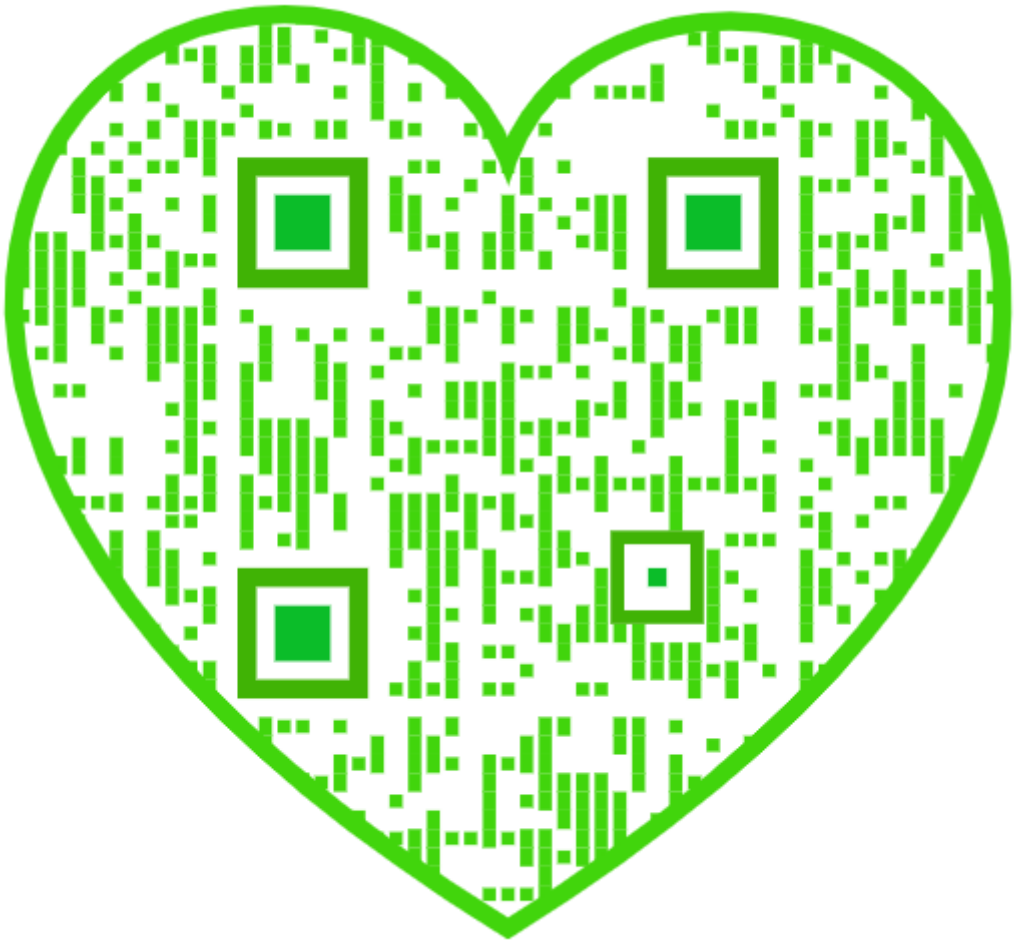
ETHICAL MARRIAGE

DELOS F. WILCOX



ETHICAL MARRIAGE

A DISCUSSION OF THE RELATIONS OF SEX FROM THE STANDPOINT OF SOCIAL DUTY

BY
DELOS F. WILCOX, PH. D.

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THIS book is dedicated to the youths and maidens who do what they think they ought to do, admitting no ideal that is impracticable, and omitting no duty that is seen.

PREFACE.

THIS little book embodies a protest against the idea that the morals of marriage are a subject to be discussed by physicians alone, and as incidental to sexual pathology. "Doctor books" are kept in many households on a high and forbidden shelf. A good book on the physiology and ethics of the sex-life ought not to be out of place on the center-table or the mantel. But this book aims to be more than a protest. Its purpose is constructive — to point the way positively as well as negatively along which people may go to a life of greater happiness, keener intelligence, and truer responsibility. I have endeavored to keep free from purely visionary theories, and to limit myself in all essential points to what is strictly practicable. In questions of the morals of sex, as in all other ethical questions, we should steer clear of the Scylla of the dreamer and the Charybdis of the man of the world. The former would impose upon us impracticable ideals; the latter would persuade us that ideals are impracticable. *Duty* can always be done,— not always easily, but always more easily when we set about it than when we leave it to set about us. This book, then, by throwing the relations of marriage open to discussion, attempts, as it were, to redeem a wide field of

human conduct to the domain of ethical principles. Furthermore, in accordance with the spirit of the best thought of the time the ethical ideals urged here receive their highest sanction from the facts of social relations and social duties. There is much need that the youth of the world should recognize the social importance of sex-love and the structure and functions of the family.

I am deeply indebted to the associations, antagonisms, and friendships of a body of earnest college men and women with whom for the first time in my experience discussion became free. There are many who have helped me directly and indirectly toward the realization of the thought of this book,— especially a brother who has from my youth urged me to ideal aims, a home-mate whose confidence and sympathy have made self-control and freedom of friendship easy, and a little daughter whose strong body and sturdy heart make me more than ever confident of the blessings regenerated marriage has in store for the children. I am under obligations to numerous friends for suggestions in regard to the manuscript, and particularly to Miss Florence S. Webb for careful corrections and for help in the preparation of the notes.

DELOS F. WILCOX.

Elk Rapids, Mich., May, 1900.

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ETHICAL MARRIAGE.

INTRODUCTION.

THE intensity of the passion that unites the sexes seems to have rendered men almost universally unable to take a rational view of sex relations. The revolt against sensuality has at times filled the world with an ascetic outcry denouncing marriage as impure and enjoining celibacy upon the priests of God.[1] Yet in all countries and in all ages, men, whether the defenders or the opponents of marriage, have almost unanimously assumed as a matter of course that the marriage ceremony gives a license to the indulgence of passion for its own sake with or without reproduction as a result. This view has had its foundation in the idea that individual desire rather than social duty is the determining motive in marriage. It has been considered that the taint of sensuality and the worst consequences of sexual indulgence are removed by the permanent union of one man and one woman in a home. But new conditions of life and a new conception of social unity demand a higher ideal of marriage.

The fundamental proposition of this book is that marriage and sexual union for procreation only are a primary social duty, presumably binding upon all well-developed men and women. This thesis is elaborated according to the following outline: —

The permanence of the marriage relation is sanctioned by the social necessities of reproduction interpreted as including the procreation, rearing, and education of children. The purpose of reproduction is the renewal and improvement of human life, on the assumption that life is worth living when it is lived well. This purpose can be fulfilled only through general participation in family life on the part of the adult men and women best fitted for it. Marriage is, therefore, a duty binding upon all well-equipped people who can not show some larger obligation that is inconsistent with this.

Marriage, based on social duty, is a purposive co-operation, and, therefore, requires the union of persons fitted to co-operate permanently through friendship and community of ideals. Those who are engaged to marry ought to prepare for their work by securing as complete and accurate information with reference to the functions of sex as possible, and by free discussion with each other.

A married couple should have a definite program of procreation, and should confine their sexual unions strictly to its requirements. Any alternative course of life is fraught with danger to health, morals, love, and social responsibilities. The objections to continence in marriage have little force for men and women who live temperate lives and who desire to control their passions.

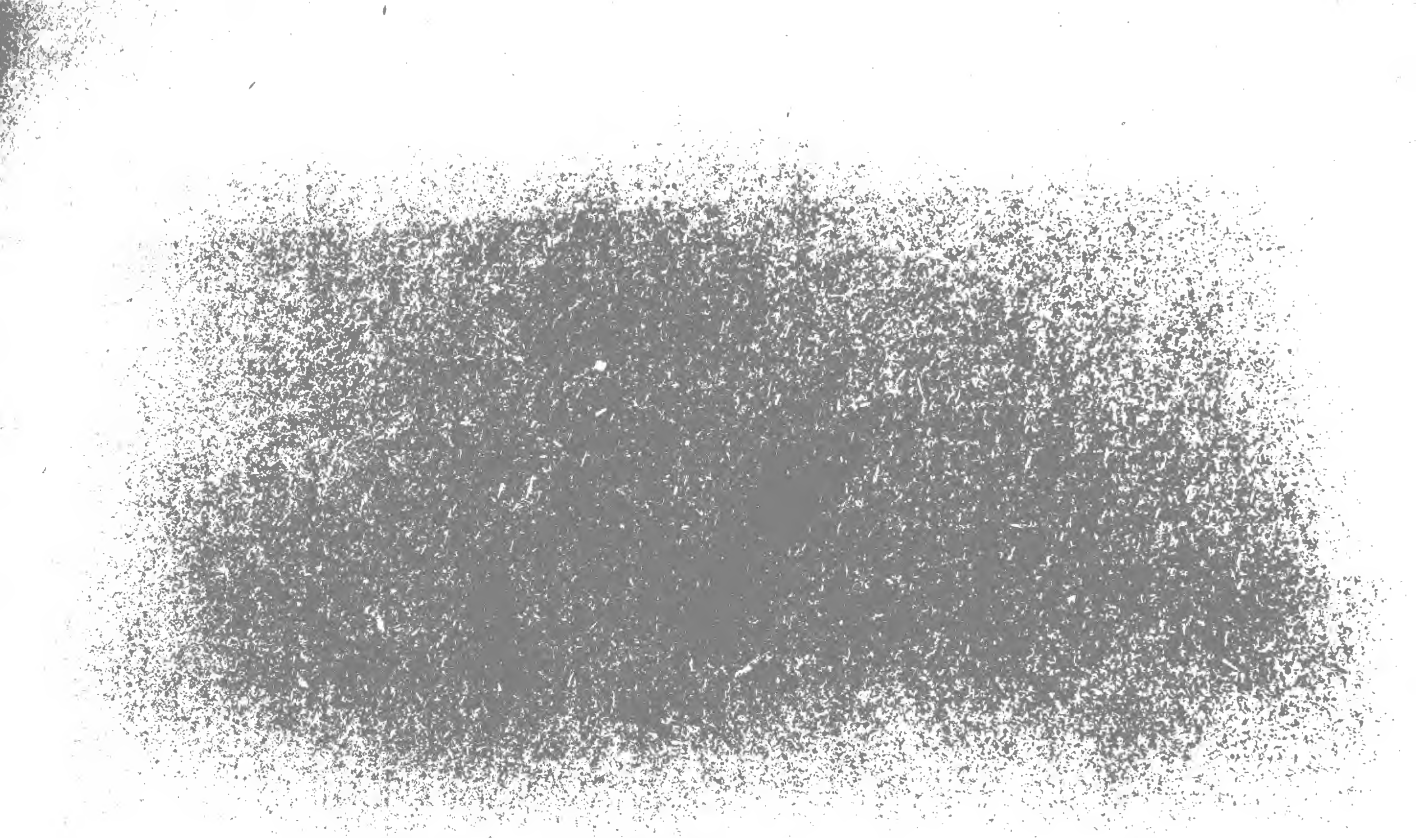
The recognition of social duty as paramount in marriage, and the adoption of continence as the rule of life in marriage, would immeasurably enrich the most important personal relationships of life; namely, fatherhood, motherhood, childhood, and friendship.

The results of these fundamental reforms in the relations of the sexes would enable the family to perform its function as the primary unit of political society, and would unify the neighborhood, strengthen the co-operative life of the city, ennoble the ideals of the State, and prepare the way for a religion whose purpose would be the perfection of human society in this world.

I.

THE SUPREME CO-OPERATION.

We have been long expecting that you would tell us something about the family life of your citizens — how they will bring children into the world and rear them when they have arrived . . . —— for we are of opinion that the right or wrong management of such matters will have a great and paramount influence on the State for good or evil." — *Adeimantus to Socrates in Plato's "Republic."*



CHAPTER I.

REPRODUCTION A SOCIAL FUNCTION.

MARRIAGE is usually described as a contract between one man and one woman who choose to live together in sexual union. The peculiar nature of this relation and its far-reaching consequences have led the State to make this contract permanent and generally binding, even though both parties should wish its dissolution. Ordinarily divorce is granted only on the petition of one of the parties, showing that the contract has already been broken by the other.[2]

Various principles are alleged to be at the basis of permanence in marriage. Possibly the most generally accepted one is that of the religious ceremonial, that "marriages are made in heaven," and that no man has a right to "put asunder what God has joined together." Marriage rites are still almost always performed by the servants of the Church, even though the contracting parties have little or no sympathy with organized religion. It is popularly believed in Christian countries that lifelong monogamy has in some way been sanctioned by the Divine Power as the only permissible form of sexual

union.[3] But the gradual relaxation of the hold which the Church formerly had on the lives of the masses, and the separation of Church and state, have been followed by a considerable revolt against our present form of marriage. Attacked in the arena of modern thought, monogamy has had to look beyond its supposed divine institution in order to justify itself as the exclusive method of propagation.

The inherent character of love has been called in as a support to monogamy. It is said by persons of the romantic school that love is, in its nature, exclusive and permanent, and that, as it is the only true basis of marriage, the proper form of the latter is the lifelong union of one man and one woman. The flaw in this argument is due to the fact that, however exclusive and permanent a few poetic attachments may have been, the great majority of loves, or at least of first loves, are not everlasting and exclusive. This is true, perhaps, chiefly because people are urged into love by instincts which could be approximately as well satisfied by union with any one of a great number of persons. There are, doubtless, many cases in which an intellectual and spiritual friendship between a man and a woman dies out after promising to them the permanent satisfaction of mature love. That this impermanence of exclusive affection is

not wholly due to the caprice of sexual instinct, is indicated by the fleeting friendships which often spring up between persons of the same sex. Love as a mysterious and irresponsible passion seems to furnish no adequate ground for the general acceptance of lifelong monogamy.

The real sanction for this institution must be sought in social relations and social responsibilities.[4] It is, of course, recognized that the presence of young children in a family imposes obligations upon the parents, and furnishes a strong reason for the permanence of the home life. Infancy covers a long period of years, and with our modern ideas of education the procreation of a child calls for the formation of a family group which shall hold together for, say, twenty years. A child is not often ready to be thrown upon its own resources before that age. And if, after the procreation of one child, the father and mother should wish to cancel their marriage contract, they would be confronted by the necessity of giving twenty years' notice, during which time they would have to live together for the sake of the child. It is obvious that such a requirement would generally preclude the making of later marriages and the begetting of other children. Thus we see that however much a man and woman may be moved to marry in the first place by purely selfish considerations, no

sooner is a child brought into existence than the permanence and organization of the family life are determined by obligations wider than the obligations of husband and wife to each other. The satisfaction of individual desires has brought consequences that are not individual. Responsibility appears.

Now what is this mysterious process by which the individual is made social? How is it that a third party, silently entering upon the scene, often an unwelcome visitor and never asking to come, transforms a group of two persons who have fancied themselves one in their mutual self-satisfaction, into a social group whose potential responsibilities extend to the limits of the world and to the end of time? Why are children begotten and born into the world? The immediate answer is that men and women are driven by a strong instinct into relations which involuntarily and by the law of nature result in reproduction. But why this reproduction? It is useless to urge this question, for it is one with the query about life itself. If we rejoice in our life and accept it as a good, the reason for reproduction is apparent. Children are born that human life may continue in the world. It is clear from the investigations of modern science that Nature believes life to be a good. And it is doubtless for this reason that strong sexual

instincts have been developed in the lowest human beings, which overcome their aversion to pain and toil, and provide for the perpetuation of the race, whether they will or no.

As soon, however, as men reach that stage in civilization and intelligence where they begin consciously to direct the forces of nature,— when they recognize duty, and their life becomes ethical, they begin to regulate and restrict their natural passions. Nature still provides for the propagation of beasts solely by means of sexual desire. But man has entered into the social state, and has begun to consciously direct his own destiny. He must find some other reason for propagation than mere instinct, or else be bound by his rational nature to repress that instinct. For human life is altogether too serious a phenomenon to be left to the caprice of animal desire after men have risen to a consciousness of social obligation. This is no mere theory. It is written on the face of every state-enacted regulation regarding marriage and the relations of the sexes.

If conscious thought is able to conclude that life is worth living, thus re-enforcing the dogma of nature, it is to be supposed that society will encourage within well-considered limitations the reproduction of life. If, on the other hand, conscious thought is driven to the negative con-

clusion that existence is an evil, it is hard to see how society can permit, much less encourage, reproduction, unless it be as an ignoble concession to passion. Social responsibility, we may readily admit, has never, in any considerable community, become so universally acknowledged that the deliberate judgment of the thinking few could be enforced upon all, to the complete denial of individual desires. But religious and political institutions ought not, on the theory that life is evil, to encourage or countenance procreation. They ought rather, on that theory, to encourage suicide, or Buddhistic self-abstraction, or whatever proecss is believed to be most efficient in getting rid of existence.[5]

We may assume here that civilized nations, and especially the people of America, believe life to be on the whole a good, and therefore worthy of perpetuation. Yet, even granting this, where are we to get the social or the individual motive for reproduction, except from natural instincts? What reason have I to assume responsibility for the perpetuation of life? How can anything be a motive to me unless it refers in some manner to my self-fulfillment? We can, of course, accept social duty as a motive for action, when society, through the benefit of this action, is enabled to react upon and enrich our own lives.

In order to get a clearer view of the rational basis for reproduction, let us examine a little more closely into the practical meaning of this constant process of race renewal. Let us waive for the present all individual considerations, and find, if we can, some motive that appeals to society as a whole, to encourage propagation. The motive is not very deeply hidden. Suppose that the process of renewal should all at once cease in any given society whose numbers could not be replenished from outside sources. What would happen? Soon there would be no babies. In five years there would be no little children. After twenty years there would be no boys and girls. After forty years there would be no young people. After sixty years there would be no middle-aged men and women. From then to the end the old folks would totter on together with gradually thinning ranks, until at last the society would become extinct in the most pitiable manner conceivable. Perhaps the persons composing this society would live as many years as though reproduction had not stopped. Let us suppose so. But what of the value of their lives to themselves? It requires no great boldness to assert that life would be perceptibly less worth living if there were no children among us under five years of age. As the years went on with no younger generations growing up, life would

become well-nigh intolerable before it were half spent. It is therefore clear that society in every generation has a powerful motive for the encouragement of reproduction. We may say, then, that, in so far as human society is organized for the attainment of desired ends, and in so far as marriage is regulated by the state and by public opinion for the good of all, reproduction is a social function. From this point of view marriage comes to be, not a mere contract between two parties for their own satisfaction, enforced by the state as a disinterested arbiter, but a co-operation of two persons for the performance of a definite social function in which the state has a primary interest.

May we not say that organized society, recognizing life to be a good, and the preservation of life to be one of the chief ends of association, calls upon its adult members to volunteer in couples for the social function of propagation? This function is of such a nature that it requires for its fulfillment the permanent association of one man and one woman in a home. This condition is well known to all, and people enlist for marriage accepting the conditions. A citizen who volunteers to serve in the army for a certain period, is not at liberty to desert or to resign at pleasure. So with those who volunteer to serve the state as parents. They have accepted respon-

sibilities, and taken up a co-operative enterprise that can not be abandoned with safety to society, and therefore marriage is enforced as an enduring contract. The contract is really between two persons on the one side and the state on the other. This view precludes divorce during the child-bearing and the child-rearing periods, except on the motion of the state or with its consent. Marriage, in the usual sense of that term, thus becomes primarily a social institution, and has as its motive a purposive co-operation. The whim of the individual is subordinated to the needs of the society of individuals. Marriage becomes wholly and utterly responsible. It remains for the individual under present conditions to choose whether or not he will undertake this social function, but when the choice is once made, he is bound, as an organ of society, to fulfill it with an eye to the social good.

CHAPTER II.

THE FITTEST SHOULD MARRY.

IF it be admitted that in human society reproduction is a social function, it follows that there must be certain principles which should guide the individual in choosing whether or not he will volunteer to help propagate the race. And as the individual responsibility for choice in this matter can not rest on a "freedom of indifference," marriage, under certain conditions, is clearly a duty.

We find that with the increase of civilization and luxury the "prudential check" upon population is more and more exercised by the most intelligent classes of the people. With the higher education of women, it comes to pass that the choicest specimens of womanhood — choicest at least from the intellectual standpoint — either do not marry at all or else marry comparatively late in life, after the best part of their nervous energy has been expended in study or in active work. Intelligent and progressive young men, also, feeling the pressure of the times for a more expensive standard of living, and recognizing the full responsibility of parents for the care of

their children, hesitate long before they marry, and when they do marry are careful to restrict the number of their offspring. It has now become a familiar regret of sociological writers that the sturdy old New England stock is dying out through its decreased marriage and birth rates, and giving place to the prolific and uncultured stock of French-Canadians who are taking possession of New England.

A hundred years ago the famous English economist, Malthus, argued that the natural tendency of population is to increase more rapidly than the means of subsistence. Consequently, he urged, men ought to exercise prudence and limit procreation so that the world would not be kept in constant misery by reason of there being too many people in it for all to get a comfortable living.[6]

If the Malthusian theory were unqualifiedly true, and the duty which its recognition involved could be made to appeal to all men equally, then the plain obligation resting on society would be either to select only the best-equipped men and women for performing the function of reproduction, or else to carefully limit the number of children allowed to each marriage. But ideals of social duty do not appeal to all men with equal force. Only the most intelligent and those having the most lively consciousness of social needs

will respond to duties not yet embodied in law or general custom. The relations of the sexes are dominated by such strong passions that society as a whole can not put any effectual check upon procreation unless the policy to be adopted has the earnest support of a large majority of the citizens. The state can only require a low minimum of duty. It remains for the more advanced individuals to surpass this minimum in their own lives, and to raise social ideals by consistent practice and constant agitation.

What might we expect, therefore, to be the consequence of teaching the Malthusian doctrine? Ignorant and unthrifty people, unaccustomed to look at duty from a widely social standpoint, or to forego a present satisfaction for a future good, would be last to hear and slowest to heed the new precepts. On the other hand, the few who are most intelligent and most ambitious, would be the first to hear the doctrine and the readiest to heed it. Some, being conscientious students of social life, would be impelled by their sense of duty to postpone marriage or not to marry at all. While others, including most professional and business men, would be moved by their desire for an expensive standard of living to have few children even though this required the use of illegitimate methods of limiting procreation. If heredity and early environment count for anything, this application of the Malthusian doctrine

would mean that the intelligent, energetic, and highly conscientious classes would transmit their qualities and their opportunities to a relatively smaller number of children than before. Mr. Galton, in his book on "Hereditary Genius," has shown that a stock whose members marry early and do not specially restrict the number of their children will, in a few generations, enormously outnumber a somewhat more "prudent" stock.[7] This means that the Malthusian doctrine put into practice would defeat its own end and make its continued practice impossible by rapidly decreasing the proportion of prudent and well-conditioned people in the world, leaving the ignorant, the vicious, and the unthrifty poor to propagate the race.[8] This process seems to be actually going on in Europe and America, and it is only through the beneficent influences of freedom, and the stimulation to improvement furnished by a progressive age, that the deterioration of the race in these countries is not more generally apparent.

The limitation of population ought to begin with the unfit rather than with the fittest. In the light of recent industrial progress, and with the advance of scientific agriculture and the hope that synthetic chemistry will some day be able to make our foods out of the original elements,[9] the limitation of the numbers of population is seen to be a far less urgent neces-

sity than the improvement of its character. With small families among the intelligent and the rich, both wisdom and wealth tend to become concentrated into the hands of a few. Great armies of men fall out of work, and the people of our cities suffer and almost starve when the country is full of food. This condition would be impossible if society were rightly organized. Leaders are what society needs. With a large number of intelligent, progressive men, social organization is kept flexible, and the circulation of ideas and goods is provided for. Movement is the chief enemy of distress. The pressure of population upon the means of subsistence will result far sooner from the concentration into a few hands of the opportunities of wealth and leadership and the degradation of the masses into a condition of resourceless stolidity, than from the mere increase of numbers. In America, at least, we need not yet be troubled about a limit to the possibilities of the maintenance of a population which has in it a large class of resourceful, socially conscientious men and women.

As a result of these considerations it seems clear that marriage and reproduction are a social duty binding with special force upon all adults not obviously incapacitated, who have good health, a sense of human obligation, and a belief in their own fitness for parenthood. If we have any ideal of social improvement, and unless we

are ready to abandon society to the less fit, how can we escape from the obligation to do our part toward contributing healthy bodies, sane minds, and a strong consciousness of duty to society that is, and that is to be? Even if we were to deny heredity and prenatal influences altogether, still we could not escape from the fact that reproduction is especially the duty of the well-off, the gifted, the strong, and the conscientious; for there would remain all the influences of home life and home training, which indisputably have a far-reaching effect upon the character and the welfare of the next generation of adults.

We rejoice that the trend of development is upward, and that out of most unpromising surroundings men of character and ability often rise. We rejoice that education and culture are in these late days being widely diffused among the masses of our people. We rejoice that the human heart has become so tender, and the human intelligence so keen, as to compel society to care for the weak, and to acknowledge its responsibility for the helpless. But shall we not strive loyally to resist that tendency of civilization which seems to be cutting off the flower of humanity, and not only preserving the less beautiful and the less fit, but even handing over to them the function of molding the character of the future?

CHAPTER III.

HINDRANCES TO MARRIAGE.

THE conclusion that reproduction is a social duty presumably binding upon all who are fitted for it, and especially upon those who have ideals of social and individual betterment, will, I fancy, strike many unmarried persons, especially among women, as bitter irony. The state may call for volunteers, but two must volunteer together. For the mere physical act of propagation it would be a comparatively simple task to select a partner, and would require no far-reaching re-adjustment of individual life. But the social function involves much more. It necessitates the founding of a home, and the constant association of a man and a woman through a long period of years. Society demands of parents, not an embryo, but a fully developed, well-nourished, and highly educated individual, ready to take a place among the adult workers of the world. This involves for the parents almost unlimited co-operation and blending of lives. How, then, can anyone be sure of finding a fit partner for this highest of social functions? Clearly, duty can not be binding on one who has no opportunity to fulfill it.

If we are to require marriage of men and women, we must prepare them for it, and make it as easy as possible for them to mate properly. How far is this done under present conditions? In the first place, parents as a rule studiously conceal from their children all knowledge of the physical functions of sex. From childhood boys and girls are separated by shame. In some parts of our own country and in most foreign countries they are kept apart in school. Many of our higher institutions of learning are not co-educational, and young folks who go away from home to college are in this way frequently compelled to spend the best years for choosing their mates in isolation from suitable companions of the opposite sex. A young woman who goes through a college or a normal school without laying the foundations, at least, of an association which shall ripen into marriage, finds her opportunities for a suitable mating practically gone.

Our present social arrangements are not made on the theory that marriage is a duty. We have taken for granted rather that it is almost a necessity of nature, which is much more likely to urge itself upon young people prematurely than too late or not at all. For this reason, and because we feel that the physical basis of marriage is in fact sensual, degrading, and to be admitted only as a necessity of nature in mature life, we

do what we can to keep the boys and girls from knowing themselves and each other. Furthermore, by rigid social customs and the scorn of public opinion, we prohibit young women from actively seeking their mates. If, therefore, through unfavorable conditions or unusual prudence they have been prevented from forming alliances until the first bloom of youth and beauty has begun to fade, their opportunities have often passed beyond recall. It is idle to tell a young woman of twenty-five or thirty years that marriage is a duty, if you forbid her by the most humiliating penalties to seek a partner for herself.[10]

But the most serious obstacle to the recognition of this duty as binding upon women is the fact that, under the sanction of law and custom, the social function of reproduction is associated with other more individual and less responsible activities, which often frustrate the real purpose of marriage. The fact is, that society has established marriage in the law, and enforced the permanence of the relation and the responsibility of parents for their children, at considerable cost. The state has purchased the services of the individual by giving him a license for the indulgence of his passions. Many women who would gladly participate in the propagation of the race, enduring with joy the pains of child-bearing and

the sacrifices of child-rearing, are not willing at the same time to yield themselves as the instrument for the gratification of a man's passions, or to bear the physical burdens that the unlimited indulgence of their own would bring upon them. To these women, marriage under conditions that would in their opinion make reproduction a real, not merely a nominal, service to society is impossible. And in so far as the state leaves duty to the interpretation of the individual, the judgment of the individual must, of course, be the ultimate determining authority for his action.

In asserting the duty of marriage we shall, therefore, be compelled to modify our formula to meet actual conditions. Whether or not it is a woman's duty to actively seek a marriage-mate must depend upon circumstances. If her seeking can be done without bringing upon herself the odium of public disapproval, she ought to use all her opportunities to secure a suitable partner. There would be no gain, however, in adopting such a course that her end would be defeated by the antipathy of society, even though it were a foolish and unreasoning antipathy. Women must not, however, be too ready to excuse themselves from the duty of marriage. If they see the obligation of social service that is inherent in the cherishing of a social ideal, they ought not to neglect, through slavery to mere

conventionalities, the highest opportunity of their lives. We may say, then, that well-developed men and women who think themselves fitted for parenthood are bound by their duty to society to marry and procreate, if by circumstances or by reasonably persistent effort they can secure a good opportunity.

There are many people to whom this duty will not appeal unless it can be definitely established in terms of their own self-interest. So far, we have emphasized social duty as a motive to marriage, because it is too frequently left out of account. But this motive will not reach persons who, starting from the proposition that they have been brought into the world without their consent, and turned loose to look out for themselves, affirm that they are primarily responsible to themselves and their own individual welfare, social duty being incidental and subordinate. Or, accepting the identity of individual and social interests, they may reach the easy conclusion that by devoting themselves wholly to self-realization they will in the end be rendering the highest service to society. This position rightly taken is practically unassailable. But may we not show that in most cases participation in the function of procreation is an indispensable element in the highest possible self-fulfillment? Along with the idea that life is worth living goes

the other idea that the conditions of life can be improved by effort and adaptation. The doctrine of evolution sets before us an ideal of indefinite progress. We think not only of the perpetuation of the race, but of its improvement. If we conceived it as possible that we in this generation could attain the goal of human development without propagation, it is difficult to see how marriage could be enforced as a duty, either social or individual. But with the unlimited possibilities of development which are opened to our view by the contemplation of the nature of man and his environment, as already revealed in natural and human history, we have set before us an ideal of individual and social life which can only be realized through a course of development reaching indefinitely into the future. Thoreau has beautifully said, "The only excuse for reproduction is improvement. Nature abhors repetition. Beasts merely propagate their kind; but the offspring of noble men and women will be superior to themselves as their aspirations are." [11]

Young people, full of the enthusiasm of self-culture and free association, are sometimes led to overestimate their possibilities of self-realization within the span of their own lives, and also to overestimate the hindrances to self-realization which are necessarily attendant upon parent-

hood. He is indeed a boldly optimistic man who can seriously believe himself capable of reaching the acme of perfection in his own lifetime. To most of those who have a high ideal of individual human life, the possibility of prolonging the process of improvement through an indefinite number of generations, must form a welcome and altogether needful opportunity of self-realization. Self-culture, if sought too eagerly and too individually, is like the mirage of the desert. The means of self-culture are social, and the experience of mankind as well as the instincts of the heart indicate that participation in home-making and the rearing of children is one of the most potent means of character-building. Let not the enthusiasm of youth blind the eye of wisdom; for Nature has her seedtime and her harvest, and when the harvest time has come, it is too late to sow the seed. One can hardly conceive of any work that would stir the aspirations and satisfy the longings of the high-minded, noble-hearted man and woman so thoroughly as the culture of humanity in themselves, and the transmission to the future of their highest individuality through reproduction and the training of children to take their places.

Some may fancy that they can best transmit their good qualities to society by their writings, inventions, or other notable works during their

own lifetime. This may be true in a few cases where individuals of high genius are so absorbed in creative tasks that they have no time for family life.[12] But men are more important than books; splendid women are more important than charitable foundations; healthy children are more important than ingenious playthings; progress in individual self-control is more important than forwardness in the conquest of nature; health is more important than luxury. And for these most significant contributions to the welfare of the future, for these deepest impressions upon the character of the race, for these most direct transmissions of cultured individuality, procreation and family life are by far the most generally efficient means. Whether interpreted in terms of social obligation or of individual self-fulfillment, marriage is an opportunity and a duty for those who are fitted for it.

CHAPTER IV.

THE FIT AND THE UNFIT.

THE question now arises, Who are fit for marriage, and who are unfit? We must first consider fitness from the physical standpoint, for the primary element in reproduction is physical. It is conceivable that society should set apart this function to a carefully chosen class of the best fitted men and women, and that children should be the wards of the state in a much more direct way than they are at present. In his ideal "Republic," Plato instituted this division of labor, and in the best days of Sparta the desire for the propagation of the fittest led to the sanction of unions not strictly consistent with monogamy.[13] In a society whose population is to increase or even remain stationary, it is physically necessary that a large proportion of the people, certainly of the women, should participate in reproduction. And in default of adequate state control of this function, and upon the supposition that the monogamic family furnishes the most efficient means for the care and training of children, procreation will be participated in by the majority of people of both sexes. The ques-

tion thus comes to be, not so much who are especially fitted for parenthood, as who are so unfit that they should be excluded from it.

There are certain evident disqualifications for marriage, which the state ought to define and rigidly enforce. These are for the most part connected with the taint of hereditary disease. Only a year or two ago there was discussed in the Ohio Legislature, a bill for the purpose of establishing examining boards to ascertain the physical fitness of all candidates for marriage.[14] If the bill had become a law, no one considered likely to transmit insanity, consumption, or syphilis, would be licensed to marry in Ohio. It is evident, however, that in the present state of public opinion, only the notoriously unfit can be prohibited by law from marrying. It remains for the individual to enforce upon himself the duty not to marry if he is unfit for procreation. Reproduction being a social function and involving the well-being of the offspring even more directly than that of society at large, men and women who are responsible will observe that responsibility is twofold. It urges them to marry if they are fit, it forbids them to marry if they are unfit.[15] And the responsibility rests upon the individual to raise the standard of fitness above the bare minimum set by the state. Obviously people have no right to bring into the

world children foredoomed to disease and suffering, and unfitted for a successful struggle with the conditions of life. Generally, the individual has, or may have, the fullest knowledge of his own physical fitness or unfitness for procreation. What is urged here is that a young person contemplating marriage, and, indeed, long before the time is ripe to form a marriage alliance, is in duty bound to ascertain so far as possible what his physical condition is, and what hereditary tendencies to disease he carries with him; and to decide in the light of this knowledge whether or not he is fit to reproduce his kind. If he finds himself incurably unfit, it is as clear a duty as can be discovered, to forego participation in the propagation of the race. The social character of reproduction makes it the duty of the individual to bring his reason to bear upon the question of his own participation in this function, and to decide in accordance with his best knowledge and his highest ideals, rather than satisfy himself with the performance of the low minimum of duty required by the laws of the state.

Hereditary disease is not the only disqualification for procreation. A person with a deformed body or a weak constitution, who has no reasonable prospect of being able to adequately care for offspring and give them a happy home, ought not to have children. Similar considera-

tions apply to the number of children which any particular couple should bring into the world. No woman has the right carelessly to break herself down by too frequent child-bearing. No man has the right to make his own life not worth living by reason of the multitude of hungry mouths at home which drive him into ceaseless toil, or urge him into dishonest methods of gaining a livelihood. On the other hand, too high a degree of physical fitness or of economic prosperity must not be required as a qualification for marriage. Perfect health is rare in both men and women. The vices of civilization, the ignorance of physiological laws, and procreation by the unfit, have made us what we ought not to be. We hobble along through the world and are a rich prey to our fellows in the medical profession, when we are not too much disabled to earn enough to pay our doctor bills. Even the best equipped of us are not ideally fitted for propagation. We shall, therefore, have to be satisfied with a very moderate degree of fitness, and rely upon the care of our bodies and the careful nurture and training of our children to supplement favorable hereditary tendencies and overcome those that are unfavorable. And, in truth, however much may be said of the importance of heredity, it is certainly a fact that a rational mode of life, especially when adopted in infancy,

can accomplish wonders in behalf of health and happiness. Moreover, it should be recognized as one of the most urgent obligations upon young people to prepare themselves for parenthood by avoiding all wasting of their energy, and by persistently building up their health if it is doubtful or poor.

The possession of considerable property or the assurance of a large income is not so important a qualification for marriage and reproduction as is physical health. A sensible man and woman can live together without any great increase in necessary living expenses as compared with possible earnings, and the rearing of one or even several healthy children need not be so great a burden as child-rearing usually is under our present wasteful modes of life. The opportunities for culture are becoming constantly more easily accessible to the young through the bounty of society at large. The most essential gifts left for parents to bestow upon their children are good health, affection, watchful care, and moral training. Luxuries and expensive pleasures are not wanted to make children happy and well-fitted for social service.

While, therefore, both physical health and economic resources must always be large elements in determining one's duty in reference to reproduction, yet the primary qualification for

marriage is happiness and the capacity for making one's children happy. The duty to marry and reproduce one's good qualities in the next generation is thus incumbent upon those whose physical health does not fall distinctly below the general average, and whose economic prospects promise sufficient physical nourishment and opportunity for sturdy intellectual and moral culture for themselves and their children. If a man is to perform any function of social service well, he must make up his mind to live simply, truly, and cheerfully. He should limit his personal desires with reference to his social duties. But inability to be happy one's self, and the probability of transmitting to offspring limitations which would deprive their lives of usefulness and joy, not only exempt a person from the duty of procreation, but impose upon one the duty not to procreate.

It remains for us to examine those exemptions from the duty of reproduction which arise from the consciousness of a paramount social obligation, a call to some distinguished service. Physical reproduction is, doubtless, the primary fact in the transmission of individual qualities of body and mind. Family life is the primary fact in the transmission of healthful conditions, good habits, and ethical ideals. But, without doubt, an individual of exceptional ability may bring himself

to bear upon the next generation in a much wider, though somewhat less direct way, than by the procreation of children and the establishment of a home. A Colonel Waring may introduce sanitary reforms into a great city, which will have a direct and powerful influence for good not only upon the immediate environment of thousands of homes, but also upon the ideals of the children in them. A Walt Whitman may by his deathless songs celebrating the majesty of the body and the soul, no less than by the example of a simple and unyielding life, inspire the teachers of men for many generations. The poets, the prophets, the social reformers, the teachers of men, and the organizers of human effort may act powerfully and directly in behalf of the manhood and the womanhood of the future. And if their larger social service is really incompatible with marriage and procreation, the more circumscribed function must give way to the broader one. As a rule, however, the wider service can better be performed as an enlargement of the narrower, not excluding it; or else left to those whose circumstances compel them to forego the privileges along with the duties of parenthood. Before anyone excuses himself from marriage on the plea that he has a wider social function, let him make sure that he is not yielding to a selfish thirst for celebrity, or to the

natural egotism of hopeful youth. Let him also make sure that his avoidance of the limitations and consequent opportunities of home-making will help and not hinder an efficient response to the demands of his higher calling.

II.

PREPARATION FOR MARRIAGE.

"A love that doth not kneel for what it seeks,
But faces Truth and Beauty as their peer,

* * * * * * *

A love that in its object findeth not
All grace and beauty, and enough to sate
Its thirst of blessing, but, in all of good
Found there, sees but the Heaven-implanted types
Of good and beauty in the soul of man."

—James Russell Lowell, in "Love."

CHAPTER V.

CURRENT IDEALS.

THE functions of the family are so delicate and so important that their proper fulfillment would seem to demand a degree of wisdom and self-restraint inconsistent with the narrow experience and the ardent passions of youth. The extraordinary importance of making a right start in life suggests the paradox that the younger we are, the wiser we need to be. This is strikingly true with reference to sex functions, for wrong habits formed in mere childhood may blight the whole of life, and children propagated during the hot days of youth can not be removed to give place to the more excellent workmanship of maturity. The paradox can be solved only through education. The younger we are the more the wisdom of our parents should be put at our command. Accurate knowledge of the functions and responsibilities of sex should be imparted to children as soon as they have the desire to learn or the capacity to understand. Parents ought to encourage children to preserve and prepare themselves for the great function of mature manhood and womanhood.

The current conception that marriage and procreation are matters of personal convenience rather than of social duty, affects profoundly the preparations usually made for entering upon home life. According to the customs of our time a young man's preparation for marriage does not often begin until after he has fallen in love. It is supposed that he should make his plans and attend to his business without reference to marriage, with the tacit understanding that sometime or other love will steal upon him, like a thief in the night, and imperiously amend his plans. When a man is in love he is not considered strictly accountable for his actions. Neglect of his regular work and forgetfulness of his old friends are expected of him. The coming of love is a signal to him that he should begin to think of marriage. He is to seek the maiden of his choice, declare in extravagant terms that his life would be a blank without her, and beg her to marry him. If she consents, he begins to make preparation for the wedding and the home. But chiefly he gives himself up to a freer and more constant enjoyment of his sweetheart's society. They sit together and dream of the future, or dote upon each other's faces. Seldom do betrothed lovers consider together the fundamental problems of the home, and especially do they avoid direct discussion of the relations that

lead to propagation and the fulfillment of the primary social function of marriage.

Owing to the colossal fact of shame, based on the recognition that sexual relations are usually sensual, few parents adequately instruct their children. Often, in consequence of imperfect education and lack of frankness during courtship, there is a total misunderstanding between a newly married man and woman on the most fundamental conditions of their wedded life. It is not easy to find words to adequately express the absurdity of customs and moral sanctions which not only permit but almost compel silence between a pair of lovers in regard to the essential relations of the most far-reaching co-operation into which two people can enter. The necessity for this silence lies not only in the irresponsible character attributed to love, but also in the false notions of delicacy instilled into the minds of young women from earliest childhood.

A great deal is said about training girls for motherhood, and as a matter of fact, in some old-fashioned households they are instructed in domestic science. It is usually considered a desirable thing for a woman to marry. She is supposed to be better fitted for home-making than for anything else. And, indeed, her comparative physical weakness, and the hard-

ships which she often has to endure if she lives an independent life, tend to make her lot, if unmarried, less attractive than that of an unmarried man. Moreover, a woman's instinct for motherhood, which is generally far stronger than a man's instinct for fatherhood, can not be satisfied without marriage. On the strength of these considerations, most young women are supposed to be willing, perhaps anxious, to marry. They are not, however, permitted to make an intelligent search for a partner, and take the initiative in arranging the co-operation necessary for home-making.

A young woman is supposed to make no very permanent or serious plans, but to busy herself with housework, or study, or art, or society, or even with clerical work, until some man falls in love with her and "proposes" to her. Then she has the right to say "yes" or "no," but is considered foolish if she rejects a "good" offer. Her preparation for marriage is largely made up of waiting. She is not even taught to save her energy, and frequently fritters it away by unhealthful dressing, exposure, overwork, or unwholesome social activities. No doubt great numbers of young women are permanently injured by careless or ignorant activity or by exposure at the periods of menstruation. So-called modesty, instructed by shame, is to blame for most of this waste of woman's powers.

The fact can hardly be too much emphasized that shame is based on the conception of sex life as sensual and evil,— something to be hidden and avoided in pure conversation. Even the discussion of sex questions and more especially allusions to them in conversation are generally suggestive of evil or folly. The knowledge which can not be had through approved channels is secured secretly in discolored and polluted form. Religion and morality prohibit the free discussion and the plain teaching of the facts of sex; but the prohibition prevents incalculable good while leaving evil to thrive in its most prolific soil. The result of these lawless conditions is the most lamentable ignorance on the part of many young women, and the most perverted knowledge on the part of many young men.

After a longer or shorter association with men in trivial conversation and giddy pleasures, followed by the dreams and the insipidity of courtship, women generally sign the marriage contract with eyes unopened. When their fate is irrevocably sealed, they often awake to find that the contract is a bitter and humiliating fraud. The man sought the woman, drawn by sexual desire, more or less refined. The woman accepted the man, driven by the need of a home and the longing for motherhood. The two have

entered into a lifelong agreement which gives them a property right in each other's bodies. It is no wonder that the great function of propagation is ill-performed, when we see men and women, with no idea of their responsibility to society, and urged by purely personal desires, passing some months in idle talk and then sitting down to sip sweetness from each other's lips for the space of a honeymoon, while they heedlessly and passionately project into the shadowy future the destinies of the race. Pray, what are men and women? Are they nothing but the wanton instruments of nature to keep the race alive on the earth? Have they no will? Have they no duty? Have they no opportunity for a better life than the satiating life of the senses?

CHAPTER VI.

MOTIVES FOR MARRIAGE.

THE idea that procreation is a social function and that marriage is an altogether responsible relation unerringly condemns the most generally received methods by which the sexes come together for family life. In former times and in other countries marriage has been considered a responsible social institution. Giddings, the distinguished sociologist, finds three principal stages in the social evolution of the family.[16] In the first stage, well represented by ancient Roman and modern Japanese families, marriage is determined by religious and property considerations. Ancestor worship and the existence of a family cult make it imperative that every man should have a son to celebrate his funeral rites and maintain the family worship. If a man fails to have a son of his own blood, he is careful to adopt one. Furthermore, the patriarchal domain and the household goods are handed down from father to son, so that the institution of inheritance furnishes a second motive for marriage and procreation. Marriage is not a matter of free choice at all; but, being an insti-

tution with a distinctly recognized social purpose, the patriarch himself chooses a bride for his son and gives his daughter in marriage.

In the second stage, which is represented by the current family relations of western Europe and America, marriage is, from the social standpoint, irresponsible. It is a free compact made between the parties directly concerned, and determined chiefly by the accident of so-called love, with little reference to fitness for co-operation in a home. The traditions of "religious-proprietary" marriage still persevere, and are influential in limiting freedom of choice; but love, an emotional relation, quite mysterious and independent of conscious purpose, is at the present time recognized as the true motive force in marriage. This is the "romantic" stage in the evolution of the family.

But there is a third stage, which has its beginnings in the present, and which is destined in the future to restore to the family the character of a responsible social institution, without taking from it the freedom of choice and the sentiment of love that characterize the romantic marriage. The new family is to be founded on love, intelligence, and duty, and its central purpose will be the desire of men and women to reproduce and perpetuate their own peculiar traits where these traits are deemed of superior social value. In

other words, those who believe in themselves and their ideals will recognize marriage and procreation as a duty which can be fulfilled only through the ministry of love and comradeship. Giddings thus describes the ethical family: —

"There is no radical cure for degeneration but a pure and sane family life, which disciplines the welcome and untainted child in the robust virtue of self-control, and an unswerving allegiance to duty. Here and there a family of the ethical type may at present be discovered. The ethical family differs as much from the romantic family as the romantic family differs from the religious-proprietary family. To perpetuate a patrimony and a faith, the religious-proprietary family sacrificed the inclinations of individuals. To gratify the amatory preferences of individuals, the romantic family has sacrificed patrimony and tradition; of late, it has even gone to the extremity of sacrificing children. The ethical family sacrifices individual feelings only when they conflict with right reason or moral obligation, but then it sacrifices them without hesitation. It regards a genuine love as the most sacred thing in the world except duty, but duty it places first, and in the list of imperative duties it includes the bearing and right training of children by the vigorous and intelligent portion of the population."

CHAPTER VII.

LOVE AND FRIENDSHIP.

ACCEPTING the ethical family as the ideal type toward which we shall persistently strive, we must at the outset consider what are the necessary qualifications that fit two people for co-operation in home-making. We have already referred to certain individual disqualifications which impose celibacy as a duty upon those disqualified by them. We have now to ask in regard to the principles in accordance with which a man and a woman, each being individually fitted to participate in reproduction, may determine whether or not they are fitted to reproduce together.

The first requisite for intelligent and happy co-operation in the work of marriage is friendship. According to Emerson, the principal elements of friendship are tenderness and truth.[17] These are certainly indispensable; and they involve community of ideals, for, without that, sympathy is superficial and the utmost sincerity is impossible. Friendship fills the background of all true love, and those lovers who are unacquainted with friendship's austere sincerity are

in the thrall of animal passion. Marriage is a permanent companionship for purposeful work and healthful play, and it is idle to enter into it unless the parties to it are moved by the strong force of tested and faithful friendship.[18]

Life is not a mere holiday. We can not drift along in the enjoyment of love forever. Every act of our lives has some bearing on the future. The passion for exclusive possession that makes young men and maidens oblivious of duty when monopolizing each other's attention, and madly jealous at other times, is not love. Jealousy is said to be a proof of love. It is rather a proof of passion, and of the absence of pure love. What kind of a love is it that takes possession of a man's fancy and makes him incapable of loving all noble men and women? Why should not the unselfish and ardent affection of a man for one woman prompt his heart to love womanhood wherever its grace and tenderness are manifested? Why should not a woman's love for one man make her more generous toward other men? Desire is limited and exclusive; but friendship is its own reward.

The world's literature is full of the poetry of love. The doctrine of irresponsibility is written in bold letters on the pages of poetry and fiction. The novel is the source of most young people's ideas of love, and in novels the curtain falls when

the happy pair are united at the altar. Marriage is pictured as the goal of life, with the dim suggestion that the years beyond are full of satisfied love, and the home thronged with happy children. We read stories for pleasure, and to please us the novelist stops short of the tragedies of married life. This is not, of course, universally true, but in general the failures of home life find their place at the beginning of the tale and do not seem to be prophetic of similar failures in the married life of the young people whose love-story forms the basis of the plot. Most novelists leave their readers with quickened imaginations, but with little additional wisdom. The gulf between the real and the unreal has widened, and the bridge built to span it has no foundation in the firm ground of fact. In reality, marriage is not a goal, but a first step,— a beginning in an earnest and lifelong work. The love that has its beginning in a glance at a pretty face or a manly form is no preparation for marriage. "Our friendships hurry to short and poor conclusions, because we have made them a texture of wine and dreams, instead of the tough fiber of the human heart." Only the faithful friendship born of the same ideals, and cultivated through a period of mutual helpfulness and sincere association, can furnish an adequate basis for the work of marriage.

Many people insist that there is and ought to be an irrational element in love, in spite of which, or on account of which, love is sacred and supreme. There is, perhaps, in every friendship an element that we can not thoroughly explain. But love between the sexes, even in its highest form, is nothing more than friendship with sexual attraction added. And it is to this additional element that reference is usually made in discussing the irrational character of love. In truth, there is a law of love. Men and women were made for each other, and, given common ideals and a common purpose, they need only to put themselves under favorable conditions, and love will come as surely as good seed will grow in warm, moist soil.

If there is to be an irrational element in love, let it be in that part of love which is friendship. Nevertheless, friendship can be accounted for. The community of interest and the fitness for cooperation existing between friends are not founded on caprice. There is no doubt that possible friendships are hidden all around us and never come to light because we do not cultivate sincere acquaintance with our fellows. Moved by uncontrolled impulses or selfish desires, we associate with each other superficially and when it suits our immediate demands for company or forgetfulness. Friendship can be cultivated,

What we need to insist on is that irresponsible love is no excuse for marriage. It is rather an indication that the lovers are not yet, and perhaps never will be, fitted for home-building. Friendship and love, as qualifications for marriage, may be sought and found. Love is not an accident. Its fruition should be the controlling purpose of one's life. Jealousy is an indication of fear and a selfish passion for possession. The high duty to which men and women are called by society at large as well as by the conditions of their own self-fulfillment, demands that they should not worship each other or abandon themselves to the enjoyment of selfish pleasures; but that together they should worship the ideal, and through their association strive loyally to further the realization of the true, the good, and the beautiful in the world.

Friendship is an intellectual relation and involves full communication between the friends. The work of procreation is the divinest work of man. It is the work of race development. For its best accomplishment it demands the highest powers of the body and the mind, and the fullest co-operation of the sexes. There must be an intellectual and spiritual fitness or interfunctioning between the married couple. Some idealistic and passionate natures demand that the lover be supremely strong and beautiful in his

actual personality, and that in the co-operation of love there be no painful hewings-down of the rough corners of character; that, in brief, the interfunctioning of love be effortless, painless, and irresponsible. In their analysis of love they say even that the little habits and tricks, the blunders and limitations of the loved one, annoying or even offensive to other companions, should be dear and perfect and beautiful to the lover. They say that lovers should find in each other the satisfaction of every want, that they should "live and move and have their whole being" in each other. Under this conception of love, friendship for others, the approval of others, duty to the future, memories of the past, would all be indifferent to the two persons totally engulfed in each other. Recognizing that these conditions are impossible of fulfillment for the full period of legal marriage, some persons reject marriage altogether as immoral, as a prostitution of their individuality, as counter to the laws of their own life.

No one can consistently hold this view who is not entirely satisfied with himself. The demand that perfect spiritual, intellectual, and physical interfunctioning shall be the sole condition upon which I will consent to co-operate with another for the fulfillment of my own life and the perpetuation of the race, is based upon an unconsciously

exaggerated estimate of my own character. It is as much as to say to my would-be mate, "Lover, I am perfect. I have no limitations. I need no culture. I can fulfill myself apart from you. If you desire to be my co-worker you must be utterly fitted to me as I am. You must ask of me no sacrifice of my minutest desires. You must in every moment of our life together want what I want, and do what I do, and think what I think. If I wish to suffer pain for you, it shall be so; but in no respect shall your will limit my desire. My individuality shall not be disturbed, but we shall be one and inseparable." This is idealized self-love, not rational self-realization.

In the preparation for marriage the lover should demand most of himself, remembering that, like "the mote that is in thy brother's eye," the limitations he discovers in his friend are, quite possibly, his own. The essence of rational love is that it should be exacting in its demands upon itself, and shrink from no pain or wearying effort calculated to make it generous and strong. It is, after all, more important to me that I should be worthy of receiving love than that my companion should be worthy of the love I bestow. How pitiable it is to hear a lover boast of his sweetheart, or a maiden of her lover! How thinly veiled is the egotism and the self-praise! Too often the character of the boaster is

a silent argument against the boast. Even in the co-operation of marriage, individualities are not so completely merged as to destroy individual responsibility.

A woman who in her passionate idealism had rejected a marriage "upon the basis of a common purpose merely, and of mutual adaptation to that purpose," at a later time defended her action in the following words: "I might have married upon this basis when I planned to do so, and now been fighting against a secret contempt for the man whose face I was to see across from me at the table three times a day for innumerable weeks, and uncounted months, and eternal years! There would be hideous things in my mind into whose faces I dared not look. I should cringe before my own unformulated thoughts. I should be living a dastardly, craven, self-destroying life." This is, no doubt, a true picture of the married life of all too many women. But what is the trouble? Clearly these marriages were not formed "upon the basis of a common purpose," "and of mutual adaptation to that purpose." They were founded upon an irresponsible passion which took no adequate account of mutual fitness and of the rigorous self-discipline necessary for co-operative action. They did not count the cost of sinewy love.

It is useless to expect complete interfunction-

ing between two people in the early days of their companionship. To shrink from marriage because of the inevitable readjustments of habit incident upon the establishment of home life is not a brave way to enter upon the double work of social fulfillment and self-realization. It is a confession of arbitrary individualism, that, if carried out in all lines of life, would make society impossible and subject man to the caprice of an unregulated environment. Complete spiritual interfunctioning can not, from the nature of the case, exist between a man and a woman until their relations have been enriched by complete physical interfunctioning; for the unity of the work of their bodies reacts upon and intensifies the unity of their intellectual and emotional lives.

It is safe for another reason also, to enter upon marriage without a complete conjunction of the inner life. Love is not a caprice, and we have no reason to fear that we are groping in a blind alley simply because we can not see the end of the street we are traveling. If the first and succeeding steps are rightly taken, the goal of life will be reached at the end of married life, rather than at the beginning; and no amount of demonstrative or persistent passion before marriage can insure a happy home, unless the lovers take every step in their co-operative

life responsibly and in accordance with right reason. Therefore we may safely say that the best qualification of two persons for marriage is the ideal of self-culture and the disposition to help each other in the attainment of well-poised character, and at the same time to accept cheerfully and unswervingly the social duties involved in reproduction and family life.

There must be in each of the parties to marriage the capacity for appreciating the ideals, the efforts, the successes, and the limitations of the other. The common purpose of procreation must include a whole philosophy of life, an ideal of improvement, and a method by which that improvement is to be secured. This is the only guaranty of that equal relationship between the home-makers which their task demands.

CHAPTER VIII.

THE DUTIES OF COURTSHIP.

IF friendship is the necessary basis of true love, then it becomes clear that men and women who propose to marry must be free to discuss all the relations of marriage without reserve. And if marriage is regarded as a purposive co-operation, it is hardly necessary to say that would-be co-operators of ordinary common sense will be prudent enough to formulate their plans and examine their mutual relations before entering into a binding contract. No marriage has the promise of success unless the lovers are so conscious of the responsibility of the relation, and so trustful of each other, as to be willing to ignore the barriers of so-called propriety and reach an explicit understanding regarding the relations which shall obtain between them after marriage. The frank discussion of the sex-life and the duties and responsibilities of parenthood forms only the bare essential of the free communications of courtship. This precaution is especially necessary because of the false ideals in regard to sex which are prevalent in society, and because of the limited knowledge that par-

ents as a rule vouchsafe to give their children. And even if this present evil condition were to be removed, failure on the part of lovers to discuss these matters, the most vital in their future relationships, would show an utter unfitness for the responsibility of reproduction. What good reason is there for long hours of courtship and voluminous letters of lovers, if they do not lead to mutual understanding and rightly adjusted relations in anticipation of marriage?[19] Being in love is no excuse for being puerile. Not that lovers should keep their faces drawn and always discuss solemn subjects, but that they should associate healthfully and with some reference to their future. Indeed, the exigencies of purposeful marriage require that young men and women should be free to discuss the relations of sex with each other even though they are not pledged to marry.

The main preliminary qualifications for marriage are health, friendship, capacity for love, community of ideals, freedom of communication, oneness of purpose. Little needs to be said here about the more external qualifications. It is of great importance that those who are to unite in reproduction should have attained about the same stage in their mental, spiritual, and physical development.[20] Although this is not a mere matter of age, the marriage of an old general to

a blooming society girl of twenty years is certainly absurd, save from the point of view that a girl is justified in bartering her body for a distinguished name and a place in the public eye. In regard to wealth, education, and social standing, no universal rule can be laid down. Yet if all things are equal, persons whose opportunities for culture and standards of living have been much the same can best make the readjustments necessary for the co-operative work of home-life. Fitness for each other, intellectual, spiritual, and physicial, should nevertheless override the accidental barriers of possessions and opportunities. No rule is likely to work well when applied to the marriage of a pauper or a millionaire. In most cases such persons would do well to live celibate lives and bequeath their poverty or their riches to the state.

It follows from what has been said of the qualifications for marriage that no alliance can rightly be made until the lovers have discussed their fitness for co-operation and the conditions upon which they can unite their lives without sacrificing their ideals.[21] It is, therefore, clear that a proposal to marry should be simply a proposal to consider the question. No man can rightly offer himself unconditionally, and no woman can accept an offer unconditionally. It is rationally impossible for a man to make up

his mind fully that he wishes to marry a particular woman without ever having said a word to her about it, and then "propose" to her, leaving her to think it over by herself and answer "yes" or "no."

Nevertheless, even a proposal to discuss the question should not be lightly made; for many people who might have a temporary liking for each other would be unable to understand each other's point of view in a personal discussion of marriage. Freedom of discussion does not mean license for irresponsible and trivial discussion. Some advisers of young women have warned them to treat a proposal of marriage with kindness and dignity, because it is the highest compliment a man can pay a woman. Whether or not it is a compliment depends upon the character of the man. To say "I love you" is far more uncertain praise than to say "I believe in you." No responsible lover will urge his plea for a pledge of marriage by passionate and persistent assertions that he is "hopelessly in love." Rather, "I offer myself faintly and bluntly to those whose I effectually am."

In courtship there is no excuse for any other than a generous rivalry.[22] Love can not well be bound by fetters. The free man is a better workman than the slave. No one needs to throw a noose about the neck of love. In the

courtship of equals seeking to be mated in the way best suited to the performance of social duties, there would be no obstacle to freedom of initiative on either side. Even now women are free to cultivate the acquaintance and friendship of men in social life. And when marriage is considered a legitimate topic of conversation between them, something to be discussed as sensibly as any other great social question, it will not be necessary for the eager maiden to sit dreaming of the happy but uncertain day when the prince of her life will come; but she can be looking for him among her companions and friends.

Many women who would be glad to make ready for marriage, but who feel the heavy hand of social custom forbidding them to seek a life-comrade, may think that the realization of woman's freedom in courtship is a mere dream. From childhood her ideas of love have been perverted by cheap fiction. But if a girl could free herself from this false instruction at the age of sixteen or eighteen, and make up her mind to act naturally in her relations with men, there is little reason to believe that she would even now be seriously limited in her freedom to seek permanent association. The trouble is that her ideas of freedom and the way of realizing them through honest communication and sincere friend-

ships do not usually come until she has missed the best opportunities of her life. The responsibility, therefore, rests upon parents, teachers, and other experienced friends, to suggest to young girls the principles upon which preparation for marriage should be based in order that responsible freedom of action may take the place in their lives of irresponsible waiting.

There are persons who object to long engagements; but with the certainty that many mistakes will be made in first love, the choice of a mate should not be made irrevocable until it has stood the test of considerable time. Moreover, procreation should not be undertaken until men and women have reached maturity. And although there is no objection to the marriage of a self-controlled couple several years before they are ready to have children, yet, if they are able to continuously prepare themselves for fatherhood and motherhood without marrying early, it would often be the part of wisdom to postpone entering into the legal contract until their preparations are nearly complete. The objection to late marriages, that habits of life have become fixed and readjustments are difficult, would have little force if the conduct of life during the whole period of young manhood and young womanhood were consciously guided by the ideal of expected marriage and family-life.

The procreation of children is no more a mystery than is the growth of plants. Marriage ought not to be an "eye-opener" to the purest woman or the most austere man. One of the strongest incentives to sexual desire among young people is the curiosity to see the parts of the body that are usually concealed, and to know the facts of life that are not openly discussed. And no doubt the excessive passion that is usually indulged by newly married people results for the most part from the reaction attendant upon a sudden change in the degree of their intimacy. It will hardly be denied, even by those who are unwilling to acknowledge social duty as paramount in marriage, that every reasonable means should be used to bring passion under control. It is recognized that sexual desire as a dominating, sensualizing force is the bane of civilized nations, and threatens the permanence of race improvement. It is a well-known fact that the entrance upon married life is often attended by excesses which turn hope into dread, affection into disgust, and health into sickness and exhaustion; yet there is generally no attempt made in the preparation for marriage to avoid these incidents. Can there be imagined a more foolhardy way of dealing with the conditions of self-control than by passing from a reserved courtship into the closest physical intimacy in a single day?

In default of careful and full instruction in the forms and functions of sex during childhood, every young person, when he comes to the age of self-government, ought to set about acquiring from pure and scientific sources the knowledge so much needed as a preparation for marriage.[23]

The most important preparation for marriage is self-training in high ideals. It would be folly to permit great intimacy between lovers if their minds are constantly dwelling upon the indulgence of sensual passion as the ideal of married life. With such an ideal no man or woman has any moral right to marry or to cultivate friendly associations with persons of the other sex. If marriage is impure and sensual, let us have none of it. But if life is a good, and if procreation is a duty to society, if the building of a home is a social function, then let us be free from sensual ideals and the false limitations that they put upon us. Especially let us not, in the name of virtue, recklessly enter upon marriage with no ideal of self-control, no training for it, and no preparation for meeting the temptations which a sudden change in intimacy under the legal immunity of the marriage ceremony inevitably brings.

The consummation of the preparations for marriage is often an elaborate ceremonial, an expensive wedding-feast, and the formal an-

nouncement of the entrance upon wedded life. This celebration, as marking a great epoch in the lives of both parties, and especially of the woman, takes place everywhere among the races of mankind. The founding of a home is certainly an occasion of primary importance to the two persons directly associated, as well as to society at large. It is the occasion, if rightly considered, when two friends, having thoroughly tested their fitness for co-operation, inscribe their names on the roll of volunteers for the work of perpetuating and fulfilling the life of the state and of humanity. Unfortunately, the celebration of this event is usually conducted in a way not calculated to keep clearly before the volunteers the nature of the duties they are called upon to perform. The ceremony itself is generally so worded as to convey the idea that the woman is enlisting in the service of the man, while he binds himself to treat her kindly, to love no other woman, and to supply her with the goods of this world. The wording is perhaps of minor importance, but at least it ought not to contradict the social functions of marriage and the ideal relations of man and woman in the home. And the ceremony, symbolizing so happy and purposeful an enterprise, might well be a work of art, simple but true and beautiful. There is no reason, either, why a marriage supper with music and dancing

should not be given; but to load the table with dainty and costly viands, pampering to the taste and stimulating to the senses, is directly and grossly inconsistent with the healthful ideals of duty and happiness that should be suggested on this, of all occasions. The marriage feast should be simple and strictly healthful. Let the ceremony and the supper be surrounded with as much beauty as means will permit, provided that on no account it be made an occasion for the display of wealth or pride or sensuous tastes. There should be no voluptuous music, no wasteful decorations, no absurd or sensual dressing.

The whole celebration of marriage, except the ceremonial form required by law, may well be dispensed with, if it is impossible to surround the wedding with the loyal fellowship of friends whose ideals are not sensual and irresponsible. Formal marriage announcements are no more essential than the wedding celebration. But if they are to be used, they should be sent only to friends who are known to cherish an ideal of purity and purposeful association in marriage, or they should carry on their face an unmistakable expression of the ideals to which the uniting persons acknowledge their allegiance. For, however much we may hesitate to admit it, the fact remains that most people now cherish a sensual, individual ideal of marriage, and hardly see at

all that social functioning should predominate in it. That the expression of the ideals of an individual couple at the time of their marriage is not wholly impracticable is shown by the appearance of the following words at the head of a marriage announcement not long ago: —

"We believe that Love is not the caprice of passion.

"We believe that Life is the purpose, not the accident, of Love.

"Therefore, we, who love, join hands that in us Life may increase and grow more beautiful."

III.

THE CONTROL OF PASSION IN MARRIAGE.

"Among savage peoples the phenomenon everywhere confronts us of wedded life without a grain of love. Love then is no necessary ingredient of the sex relation; it is not an outgrowth of passion. . . . One day from its mother's very heart, from a shrine which her husband never visited nor knew was there, which she herself dared scarce acknowledge, a child drew forth the first fresh bud of a love that was not passion, a love that was not selfish, a love that was an incense from its Maker, and whose fragrance from that hour went forth to sanctify the world."— Henry Drummond, in the "Ascent of Man."

CHAPTER IX.

A PROGRAM OF PROCREATION.

AT the time of marriage young people are confronted by new conditions. They have, until then, been restrained from physical intimacy by the strongest sanctions of religion and morality. But when the ceremony of marriage is performed, all formal restrictions are removed from the indulgence of their passions. They are brought into the new relation of sexual intercourse.

The normal result of the copulation of the sexes is the impregnation of the female and the birth of a child at the end of the pregnant period. The birth of a child puts a serious limitation on the freedom of the mother during the child's infancy, and materially increases the father's economic responsibilities for many years. The child may grow up to be a distinguished citizen, and render the highest social service; it may come to be a criminal or a pauper, and cause society unmeasured expense and trouble: the chances are, however, that it will become an average man or woman, and help to make up the rank and file of citizenship. In any case, the

character of the new individual will have a far-reaching effect upon the happiness and virtue of other individuals, few or many. Thus consequences of the most serious import to society follow naturally and palpably upon a single act of sexual union.

We have already seen the social necessity for reproduction. It follows that the seriousness of the act should not deter men from accepting the responsibility of procreation, but that they should accept it intelligently and after due preparation for it. Marriage, as a social institution, has for its primary purpose the propagation of human life. Under the conditions of life that obtain in well-settled communities, prudence would indicate that a family should include from two to half a dozen children. Seldom do parents want more than six. Seldom ought they to have fewer than two.[24] It follows that according to nature's law, sexual intercourse should be had at long intervals and during a limited portion of adult life. This conclusion is so widely at variance with the practices of married life that it needs to be stated more explicitly in order to be fully understood. Put in the negative form, it means that there should be no intercourse except when children are desired, and that at such times intercourse should be limited to the reasonable needs of its function. It should never take place

when the condition of the adults or their prospects for the future make offspring undesirable; and never when impregnation is improbable, or when the woman is already with child. In a word, sexual intercourse should be for procreation *only*.[25]

The intelligent fulfillment of the function of marriage requires that married people should have a program of procreation, and that every act of intercourse should be deliberate and purposive. In order to get the subject before us in its details, it may be well to set forth here a proposed course of action for married couples who wish to become parents.

Before procreation is actually undertaken, the man and woman should have overcome the feeling of physical shame in each other's presence, which, as a result of early education and the consciousness of sensual desires, is practically universal between adults of opposite sex. The would-be parents ought further to be in good health and loyally affectionate toward each other at the time of procreation. Let them choose the time of the year when propagation should begin, and, all the conditions being fulfilled which make them immediately fit to co-operate in reproduction, they should have a single complete sexual congress. Time should then be given to ascertain whether or not conception has taken place.

Normally menstruation ceases during pregnancy. If the menses are not interrupted, the probabilities are strong that conception has not taken place, and that another copulation will be necessary. Intercourse may take place once a month until there is reason to believe that the woman is pregnant, or until the season favorable to reproduction has passed. After impregnation has been secured there should be no more intercourse until another child is desired.

Two or three points in this program require some further explanation. If people undertake parenthood as a social duty and as a means for the highest self-fulfillment, they can not look upon each other's bodies with shame, or regard the necessary act of intercourse as degrading. It is, for this reason, important that procreation should not take place until husband and wife have become familiar with each other's bodies. The nervous shock of first intercourse is much greater when it is accentuated by the acute sensation of strangeness usually accompanying the first physical intimacies of a man and a woman. If for no other reason, at least on account of the desirability of surrounding the procreative act with normal sentiments that will not embarrass the frank instruction of children in sexual matters, the feeling of shame

should be entirely absent from the union of the sexes for procreation.

The time of year in which impregnation takes place is important, because it fixes the time of child-birth; and the usual illness of the mother on that occasion, and the welfare of the new-born babe are both more or less affected by the season. Few women would choose for their confinement the sultriest weeks of summer, or the raw and changeable days of November and March. They would rather choose the pleasant months of spring or early autumn, when the weather is less capricious and early escape from child-bed to the open air is invigorating to both mother and child. So much may be said for general differences in the seasons. Obviously, the opportunity to choose the time of child-birth would be of great advantage to innumerable women who have to plan their work for more than one season ahead. It is altogether probable that under normal conditions not more than one or two copulations would be required to induce pregnancy, and, therefore, that a choice of the season for child-birth could readily be made.

There seems to be some uncertainty about the signs of pregnancy during the few weeks immediately following conception.[26] This un-

certainty is undoubtedly due in most cases to abnormal conditions. A healthy woman whose condition has not been perturbed by the functionless gratification of passion may be reasonably assured that the cessation of the menses after intercourse means that she is with child. Further intercourse would not only be unnecessary but presumably injurious to the developing embryo.

A program of action so utterly inconsistent with general practices and with most teaching on the subject of marriage, is certain to meet with much vigorous opposition. Objections are raised to the practice of continence in marriage on the score of health, pleasure, fulfillment of love, and obedience to natural instinct. Before discussing these objections, it will be convenient for us to ask, What are the alternative courses open to married people who reject continence? If they do not accept a program similar to the one here advocated, what kind of a program do they propose to adopt?[27]

CHAPTER X.

ALTERNATIVES TO CONTINENCE.

THE alternatives to continence in marriage may be definitely stated as follows: —

1. Sexual intercourse limited only by the limits of passion, with procreation unregulated.

2. Sexual intercourse for pleasure limited to the so-called "safe" periods, including the periods of pregnancy and lactation, with intercourse for procreation when offspring is desired.

3. Sexual intercourse limited only by the limits of passion, and undesired conception prevented by the use of special devices; any chance impregnation being accepted as an unavoidable misfortune, or disposed of by abortion.

4. Sexual intercourse for love, unaccompanied by the orgasm; procreation being intelligently regulated.

1. It is difficult to see how a mature person with any respect for himself or society, and with any ethical consciousness, could ever deliberately adopt or approve the program of unlimited indulgence. There is reason to believe, however, that many newly married couples, apparently intel-

ligent and conscientious, adopt precisely this course. They pay the penalty in physical exhaustion, in the uprooting of love, and in a family of unhealthy children. No inconsiderable number of women pay the penalty in death. One author, speaking of unrestrained indulgence, says: —

"The writer frequently meets among his acquaintance married people who are visibly sufferers from this cause. They are always ailing, the husband can not half attend to his business, he has a headache, or a fever, or a cold, or sickness of the stomach, or bowel complaint; and his wife is more or less in the same condition. The close observer sees in their lusterless eyes, their sodden and greasy faces, and their trembling hands, evidences that an almost nightly indulgence is kept up of the pleasures of the marriage-bed, which is the origin and cause of all their ailings — sapping, as it does, the very foundations of their vitality." [28]

Another authority, writing many years ago, said: —

"The married man who thinks that because he is a married man, he can commit no excess, however often the act of sexual congress is repeated, will suffer as certainly and as seriously as the debauchee who acts on the same principle in his indulgences, perhaps more certainly, from his

very ignorance and from his not taking those precautions and following those rules which a career of vice is apt to teach a man. Many a man has, until he married, lived a most continent life; so has his wife. But as soon as they are wedded, intercourse is indulged in night after night, neither party having any idea that this is an excess which the system of neither can bear, and which, to the man, at least, is simple ruin. The practice is continued until health is impaired, sometimes permanently, and when a patient is at last obliged to seek medical advice, he is thunderstruck at learning that his sufferings arise from such a cause as this. People often appear to think that connection may be repeated just as regularly and almost as often as meals may. Till they are told, the idea never enters their heads that they have been guilty of great and almost criminal excess; nor is this to be wondered at, as such a cause of disease is seldom hinted at by the medical men they consult.'' [29]

In his "Principles of Ethics" Herbert Spencer discusses in carefully chosen words the significance of excesses in married life. He says:—

"Chronic derangements of health supervene, diminished bodily activity, decline of mental power, and sometimes even insanity. Succeeding the mischiefs thus caused, even when they are not so extreme, there come the mischiefs

entailed on family and others; for inability to discharge obligations, depression of spirits, and perturbed mental state, inevitably injure those around. Several specialists, who have good means of judging, agree in the opinion that the aggregate evils arising from excesses of this kind are greater than those arising from excesses of all other kinds put together.'' [30]

Unrestricted intercourse is so violently opposed to individual welfare that the imperative demands of health, and of pleasure itself, generally put some check upon the gratification of passion after the first few months of married life. But the inequality of the burdens of sex, coupled with the inequality of passion in men and women, very frequently keeps the wife in a state of slavery to her husband during the greater part of their married life. This condition of affairs violates the laws of health, the laws of love, and the laws of morals. Social functions, and even individual welfare are prostituted to the caprice of inordinate passion. Children are brought into the world without welcome and with no inheritance of health or of virtuous tendencies. Marriage under these conditions is utterly irresponsible and immoral.[31]

2. The manifest evil of the mode of life just described leads many married people — how

many no one can tell — to bring the gratification of desire within certain more or less definite limits. Physical exhaustion, and more especially the desire not to increase the size of the family, induce the regulation of intercourse. It is popularly believed that during a portion of each woman's month, most remote from the menses, she is barren, and that, accordingly, intercourse can take place at that time without danger of undesired procreation. This period, extending over a number of days, is known as the "safe" time, according to the phraseology of people who seek functionless indulgence. The rule of limiting intercourse to a particular time in every month may have proved in many cases an effective precaution against unwelcome child-bearing; but occasional failures prove that there is no time in the menstrual month when a woman can be absolutely sure of immunity from conception.[32] At best, every woman would have to run great risks in attempting to find out exactly at what times in the month she is likely to be barren.

When the indulgence of passion is, for prudential reasons, limited to the "safe" period, pregnancy and lactation are often made the occasion for a much freer indulgence, because, as is said, "things can't be any worse." Indulgence at these times is so obviously unnatural

and so revolting to our ideas of decency that no discussion of it would be required if the sexual nature of woman were not said to furnish an unique exception to the general nature of female animals. It is asserted, and apparently on good authority, that women are often much more passionate during pregnancy than at other times. Pregnant women, it is said, frequently have all kinds of peculiar desires; and for the sake of mother and offspring, it is contended, these desires should be satisfied whenever possible.[33] A case is recited of a worthless drunkard whose mother, a pious Methodist, was seized during pregnancy with an almost resistless craving for whisky. Her desire was, however, repressed, and as was said in after years, the unborn child was impressed with the mother's unsatisfied craving for drink. Unfortunately for the theory, this was not the only one of her sons who drank to excess. Such evidence as this, based upon untrained observation, does not go far to prove that unnatural desires on the part of pregnant women should be gratified. Such symptoms probably indicate that no adequate preparation for child-bearing has been made, or that the woman is permanently unfitted for motherhood. It flies in the face of nature to suppose that a healthy woman, normally prepared for child-bearing, and giving due attention

to her diet and her physical activities, should experience any marked desire for sexual intercourse, or develop other unfunctional appetites, during pregnancy. Passion at that time must rather be the outgrowth of habitual indulgence, or the irritation caused by the growth of the fœtus in the womb, and incorrectly translated into a desire for copulation; or, possibly, merely the reaction from aversion to intercourse when it is likely to result in unwelcome child-bearing. During the time of gestation and nursing the mother needs all her surplus energy to minister to the needs of her child.[34] To waste this force in the indulgence of passion is, from the individual standpoint, miserably foolish, and from the social standpoint, hardly less than criminal.

If no indulgence is allowed during pregnancy and lactation, what are the objections to intercourse during the regular "safe" periods? In the first place, as we have already noted, there is no absolutely safe period, and the consequences of procreation are so far-reaching, and the responsibility of parenthood is so great, that people can not afford to run *any risk* of undesired propagation, especially when all risk is avoided by simple abstinence from a voluntary act.

Furthermore, we should expect from nature that, if a woman is more likely to conceive at one time than at another, she would feel stronger

sexual desire at that time. It is so with the females of the lower animals, but it is claimed that woman differs from all other females in being continuously susceptible to passion. So few women have the opportunity to choose when they will have intercourse that perhaps the majority of them are unable to determine whether or not their desire shows periodicity. Some, however, experience passion near the menstrual period, while they are indifferent or averse to intercourse during the "safe" period. The whole question of the relative strength and pertinacity of the passions in the two sexes can not be accurately answered because of the prevalence of abnormal conditions. There is, however, a deepseated belief that women are less passionate than men,[35] and this view seems to accord with the results of biological investigations, in which the male element is described as active and seeking, while the female element is passive and receiving. Although it is impossible for a scientist, to say nothing of a layman, to dogmatize in regard to the general facts of passion in the human species, it seems safe to say that on *a priori* grounds we should expect woman's passion to be more or less periodic, and to be strongest when she is readiest for impregnation. Thus, reason and experience, so far as they go, indicate that sexual intercourse at a time

when conception is not likely is indifferent or positively distasteful to woman. We have in this fact a most important reason for condemning the rule of married life here under discussion. Love ought to be essentially equal. The woman who yields her body to a man for his pleasure merely, either in return for money, or for a home, or for peace in the household, prostitutes herself to him. Even caresses are demoralizing if they are received with mere passivity. Their legitimate function is to communicate affection and stimulate kindly feeling. Caresses should be given for the sake of the one caressed, not for self-gratification merely. We find, therefore, in inequality of desire a grave objection to sexual intercourse at times when its natural function is in abeyance. Intercourse at such times is almost always for the gratification, or for the "health," of the man.

A third objection to this course lies in the fact that functionless gratification is wasteful and demoralizing. To seek pleasure for pleasure's sake not only defeats function, but even lessens pleasure. To make pleasure the end in sexual relations is particularly bad because the highest physical powers and the strongest social ties are here involved, and if they are prostituted, the whole man is in the mire.

3. Involving less limitation upon the gratifica-

tion of passion, but more regulation of procreation, comes the third alternative to continence; namely, the use of special devices to prevent conception. The general use of such devices in any country has often been pointed out as the mark of moral and physical degeneration. It is no part of our purpose to take up in this book the various means that are used with greater or less success to thwart nature in the matter of propagation.[36] It is asserted by some that conception can be prevented by means entirely harmless to physical health. But many methods used for this purpose are surely harmful, and it seems doubtful whether, on general principles, we could expect a method to be found which would be uniformly successful and at the same time cause no weakening of the organs of generation. As no one, apparently, claims that conception can be prevented by agreeable means, the discomforts of thwarting nature must be set over against the pleasures of indulgence, even where pleasure alone is considered. But the practice of preventing conception removes the most important restraint upon excessive indulgence, while it adds to the wastefulness and injury of frequent intercourse the humiliating consciousness that the indulgence of passion is unnatural, and subjects the man or the woman to the physical harm usually if not always the

result of artificial methods of limiting procreation. Of course the woman is freed from the burdens of unwelcome child-bearing, and both parties are relieved of the obliquity which attaches to the procreation of offspring foredoomed to misery. But frequently the attempt to prevent conception fails and the couple are confronted by a most humiliating condition. In such cases the unwelcome offspring is sometimes grudgingly accepted and cared for as far as formal law requires; but often abortion is attempted.[37] When this by no means uncommon practice is resorted to, the mother is subjected to greater physical danger than in child-birth itself.[38] It is said that many women who are conscientious in all other matters do not scruple to rid themselves of their unborn children by whatever means they can command.

This moral irresponsibility and recklessness of physical danger on the part of married women is doubtless to be attributed to the conditions which cause so much involuntary motherhood. A good deal is being said about "prostitution within the marriage bond." One author reminds us that our laws sanction "the rape of a married woman."[39] This is no pleasing picture of the relations of husband and wife, but it seems to be accurate. There can be no doubt that abortion is a crime against the mother's own body,

and against the moral instincts of humanity. How much less can be said of the act which causes involuntary motherhood in marriage for the sake of a man's gratification? One of the blackest crimes that can be committed is the bringing into the world of a deformed or idiotic child where conception has been involuntary, and abortion has been tried without success.

Few would venture to publicly defend abortion in any case except where the life of the mother demands the sacrifice of the embryo. But sexual passion is so strong and the sophistries of love are so subtle that not a few people reckoned among the best advocate the use of some devices to prevent conception. One author starts out with the major premise that "it is the right of every child to be well born."[40] His minor premise is that men *will not* limit their intercourse to the natural function of rightly conditioned propagation. His conclusion is that conception should be prevented when offspring is not desired. We accept the major premise without qualification. But the minor premise is the death-warrant of ethical humanity, and we are not ready to subscribe to it. We may sum up our objections to the gratification of sexual passion accompanied by the use of means to prevent conception by saying that this practice deliberately thwarts natural laws, opens the

door wide for sensuality, aggravates the physical wastefulness of functionless pleasure, and is generally, if not always, physically injurious to the man, to the woman, or to both.

4. Some recent writers propose a fourth alternative to continence. They profess the greatest horror for the existing evils of marriage, and ardently advocate responsible procreation and the emancipation of woman. They assert, however, that sexual intercourse has two distinct and equally worthy functions; one to perpetuate the race, the other to bring pleasure or spiritual development to the individual. They propose as a solution of the problem, that the union of husband and wife, when propagation is not its object, should be so controlled as to prevent the orgasm. The practice, it is said, was prevalent in the Oneida Community, and receives the unqualified support of a number of writers. Its advocates are, as a rule, persons with a disposition to accept the teachings of occultism. They have a ready explanation for the mysterious forces of life which have so far baffled inductive science. To them sexual attraction appears to be the highest manifestation of the laws of the universe. There is no need to affirm or deny in this place the possibility of attaining, in individual cases, sufficient conscious control of the

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internal mechanism of the body to prevent the culmination of the sexual act while the organs are in union. It is certain, however, that most people, in their present stage of spiritual development, would run great risk in attempting to put this theory into practice. And one is forcibly reminded in this connection of the story in which the Irishman who said he would keep as far away from the precipice as possible was selected as coachman in preference to other applicants who boasted how near they could drive without going over.

Without disputing, therefore, the physical possibility of some people's putting into practice this theory, variously designated as "Male continence," "Zugassent's discovery," and "Karezza," what objections to its teachings may we raise? In the first place, there is the difficulty suggested in the reference to the Irishman and the precipice. It will appear to many people that putting one's self under conditions particularly favorable to the discharge of the life-fluid is hardly the method most conducive to the maintenance of self-control and the conservation of energy. And those who are not prepared to accept the dictum of occultism which teaches that the mind may bring all the activities of the body, internal as well as external, under conscious control, will look with suspicion on a practice the aim of which is to thwart the laws

of nature and make the body a mere instrument of a sublimated self. The internal mechanism of the body seems to work very well when it has a chance. The mind is fully occupied with the function of controlling external activities, and providing conditions under which the body can do its work normally. Furthermore, if the soul is supreme, it is not clear why the development of spiritual life and the most exalted love in the married couple should be dependent upon physical contact. The first objection to the practicability of the rule of life here under discussion is, therefore, that it involves an acceptance of occult principles and takes the functions of sex out of the realm of science and puts them into the realm of mysticism.

Another objection lies in the fact that the separation of pleasure from organic function, and the exaltation of the former into a definite motive for conduct is always demoralizing. "Let us eat, drink, and be merry; for to-morrow we die," as a philosophy, is subversive of duty and destructive of all healthy social life. The pursuit of pleasure for its own sake ends in surfeit and degeneration.

Another difficulty that presents itself concerns the education of the young and the relations of unmarried people. If procreation be not recognized as the sole determining function of sexual union, it is practically impossible to show why

gratification for pleasure, health, or spiritual ecstasy should not be permitted to the unmarried. From this standpoint, to teach children chastity would be about as consistent and effective as it is for men who smoke and drink to teach their boys the evil effects of tobacco and liquor *upon the young*. The only way to present the relations of sex to a child is to come with an open countenance and a clear, unreserved explanation of natural functions. The distinction between prostituting the body for carnal pleasures and prostituting it for spiritual pleasures could not be easily comprehended by young people. As a matter of fact, the alternative to continence now being considered seems to have been discovered by persons who, by excesses in the early years of married life, had brought upon themselves the natural penalties of unrestraint. The new idea came to them as a way of escape from the most grievous burdens of indulgence without requiring the abandonment of the gratification which their ideals and their habits had made almost a necessity.

We have now noticed the several possible alternatives to continence, and have found that none of them satisfies the demands of social duty or personal ethics. It remains to see what force there is in the several objections to continence as such.

CHAPTER XI.

OBJECTIONS TO CONTINENCE IN MARRIAGE.

THE objections to marital continence most often urged may be formulated as follows: —

1. Continence is injurious to a man because the more or less frequent emission of semen is unavoidable, and causes injury unless it occurs in the normal way; i. e., through sexual union.

2. Continence is ascetic; it is the old celibacy idea slightly modified; it crucifies love, and slaps nature in the face; it is altogether wrong from the standpoint of morals and religion.

3. Continence makes self-control more difficult. The easiest way to live a rational life is by moderation in the gratification of desires; unsatisfied passion is cumulative.

4. Granting that procreation is the determining function of sexual intercourse, yet so little is known about the laws of reproduction, and the chances of impregnation as the result of a single union are so small, that when offspring is desired frequent intercourse should be had until the woman is without doubt pregnant.

1. Those who object to continence on the score of health do not claim that this rule of life

is antagonistic to woman's physical well-being. The indulgence of passion is *man's* "necessity." Thus we have at the outset a claim of essential inequality in the relations of the two. Woman's body becomes an instrument for the preservation of man's health. This condition of affairs, though not distasteful to people of the Oriental school, is not relished by Western women, or by men who regard women as their equals and companions. But if nature and the welfare of the race unite in affirming this proposition, we ought not to reject it for a mere sentiment!

Nature's position can be ascertained by the observation of the sexual habits of animals. It appears that everywhere the male is endowed with more active and continuous sexual desires. Often at the pairing season fierce battles are fought among the males for precedence with the females. Some animals are monogamic, and with them the male has to content himself with the gratification of desire when a single female is willing to receive his approaches or can be forced to do so. But although the male is usually the stronger of the two, the female can as a rule maintain control over her own body, and it is a matter of general observation that the male is received only at certain periods favorable to procreation. On the other hand some animals are polygamous, and among them the result of

competition is a selection of the few strongest or most cunning males for pairing, while all the rest are excluded from the gratification of their passions. This condition obtains among domestic animals where their sex life is exploited by man for breeding purposes.

It is not inconceivable that a socialistic state might adopt a similar system with reference to human marriage, the few choicest men being reserved for procreation and all the rest made eunuchs. There would be something to say for such a regulation on the score of the improvement of the species, artificial selection being used simply to accelerate natural selection. But the consciousness of brotherhood and the belief in democracy render this solution of the problem of sexual desire impossible among the most enlightened peoples. Moreover, if sexual intercourse were required for health we could not limit its privileges to the few who are best fitted for procreation. But nature, although indicating that male passion is more persistent and more active than female, does not provide means for its gratification, as she certainly would if its restraint were injurious to the individual. The evident reason for the activity and persistence of sexual desire in the male is nature's care that the perpetuation of the species shall not fail.

We have now to inquire how it is that men

have succeeded in outwitting nature, and have secured for themselves the unlimited indulgence of their sexual instincts, and upon what grounds the claim of man's "necessity" is now made. Evidently human beings through their superior intelligence can influence each other in a way impossible to lower animals. And undoubtedly man has habitually secured the privilege of unlimited sexual indulgence by giving woman something in exchange. The appeal to fear, to the hope of reward, and to the sentiment of love has overbalanced woman's natural aversion to functionless unions, and she has bartered the use of her body for comforts and luxuries, or has given it away in obedience to the demands of a mistaken altruism. This relation of the sexes to each other has become fixed in the institution of human marriage so that the terms of the bargain are generally taken for granted without any specifications. And undoubtedly woman's passions have been greatly developed in the process, so that now they are often almost as persistent as man's. Man's passions also have increased with indulgence, until he has come to consider their gratification a legitimate and necessary right of marriage.[41]

Sexual desire manifests itself with different degrees of strength in different persons of the same sex; and we may reasonably conclude that

its strength is largely determined by education and habits of life. All moralists require chastity of the unmarried, and thus admit that it is possible. We know, however, that multitudes of boys are addicted in some degree to the solitary vice, and that many unmarried men indulge their animal instincts through promiscuous relations with unchaste women. There is no doubt that the perversion of passion renders it more imperious, and that indulgence makes self-control more difficult.

It is a disputed question whether or not a healthy man needs to discharge his seed at more or less regular intervals. Many of the most renowned thinkers of the world have been unmarried, while on the other hand many men have undoubtedly been physically and mentally weakened by marital excesses. The conditions of life are so variable and so obscure that it is not easy to dogmatize upon the internal processes of the physical organs. But if the discharge of semen be necessary for a healthy man's relief, nature has certainly provided a remedy by causing involuntary emissions.[42] A more frequent discharge induced by the use of a woman's body would not seem especially suited to the requirements of health and bodily economy. We need not, therefore, attempt to answer the purely scientific question as to the necessity of emis-

sions. Most boys and men undoubtedly have them, and have them more frequently than is good for their physical welfare. These excessive wastes are caused by indulgence in thought or action, and are not a reason for indulgence.

Passion is cultivated, it would almost seem, deliberately. The ideal of marriage itself as a state in which people have freedom of indulgence without being even reproved by the current sanctions of morality, is a powerful factor in developing insatiable desire in the unmarried. Shame, also, which conceals the body and makes sex a mystery, no doubt stimulates the passions. Most important of all, the lack of correct teaching in early childhood lets boys and sometimes girls, drift into the "indiscretions of youth" which, if they do not ruin health, at least make life sensual and desire well-nigh uncontrollable. The passions are further stimulated by suggestive art and obscene stories. Not only is the mind left to drift into sensuality, but the body is pampered by rich food, and the system is demoralized by stimulants. There can be no doubt that liquor, narcotics, and highly-seasoned or unsuitable foods either directly stimulate the sexual organs or render the nervous system less capable of keeping them in control. Furthermore, the organs are frequently irritated by ill-fitting garments, or through the neglect of cleanliness.

And lastly, in a strange climax of absurdity, some men regard sexual intercourse necessary on account of the stimulation of desire induced by sleeping with their wives. As if men did not sleep with women chiefly for the purpose of gratifying their passions.

When we consider how little effort is made to guard against excessive sensuality, and how it is almost deliberately cultivated, the assertion of man's "necessity" appears to be a flimsy excuse for anti-social action. Continence has been proved by some to be a perfectly feasible and altogether salutary rule of life. The objection urged against it on sanitary grounds indicates, not that continence is impracticable, but rather that the duty of self-restraint, if fully carried out, would prevent the existence of conditions under which continence is said to be unhealthful.[43]

A convincing answer to this claim that health requires the indulgence of passion, even if we were to grant that men would be better off, on the whole, for occasional union with women, is found in the humiliation of the latter. Supposing that women should say, "It is not healthy to be pregnant and bear children. It is a great drain upon our strength. It limits our freedom. It causes us much pain and often kills us outright. Therefore we will have none of it. Let the race be perpetuated as it may. Social duty

does not bind us to sacrifice comfort, health, and freedom for somebody else's sake." Such a protest put into execution would hurry society along the road to extinction, and men would fiercely denounce women's cruel selfishness. But what is to be said for the man who, for the sake of his individual satisfaction, or even for the sake of some slight increment of health, would pile his burdens upon the back of a woman already loaded down with the pains and dangers of menstruation, pregnancy, and child-bearing? What is to be said of the young fellow who has wasted himself until, to alleviate his condition, he marries a healthy girl to shift upon her and a family of children as much as he can of the penalties of his indiscretion? What is to be said of the rugged husband who, for the sake of his "health," compels his wife to choose between chronic pregnancy and the discomforts, dangers, and moral deadening attendant upon abortion and the use of expedients to prevent conception? The doctrine of man's "necessity" was born of sensual indulgence, and is perpetuated by self-deception and overweening selfishness.

2. The second objection urged against continence is that it is ascetic. It is said to be based on the principle that pleasure is evil, and that

natural desires ought to be suppressed. Let it be understood at the beginning that nature is good, but that rational men should direct and control natural tendencies. Otherwise, reason would have no function. The question arising here is like the one involved in the use of stimulants. Some people assert that temperance does not mean abstinence, but moderate use. The ancient Greek is exhibited as the model of a temperate man. Such a thing as total abstinence from wine-drinking would have seemed absurd to the Greek. And the evidences of history show that he was not an ascetic — unless it were at Sparta — in the matter of sexual pleasures. It further appears that this very absence of self-denial was a powerful factor in the degeneration and collapse of the Greek nation.

The rational definition of temperance is, "Moderate and right use of good things, and total abstinence from bad things." We are not temperate with the fire because we burn our fingers only once a week. We are not temperate in the use of arsenic because we take a dose but once a year. And furthermore, we are not temperate in the use of bread, if we eat three loaves of the best home-made at every meal. Thus the question of abstinence from any particular thing is to the temperate man merely a question of fact. If he knows that a thing is

harmful or is likely to be, he will abstain from it. If a limited use is good for him, he will use it in a limited way.

There are two classes of people widely separated by their attitude toward the indulgence of desire. One takes the ground that if the effect of a particular act is known to be bad in most cases, and if there is no clear reason for expecting a good effect from it in a particular case, they will abstain from it, even if abstinence involves some self-restraint. The other class are inclined to gratify their desires whenever it can not be shown that in the individual case such action will be harmful. They do not admit uselessness as a reason for abstinence. On account of the extreme difficulty of determining in each individual case what the effect of an action will be, the former class adopt the rule of abstinence, and the latter class that of indulgence.

From our point of view social duty and individual self-culture require habits of self-control. They demand the elimination, as far as possible, of all useless things that are likely to be positively injurious, even though in some individual cases injury can not be proved. Asceticism asserts that the body is evil, and that its members should be mortified for the sake of spiritual development. Temperance asserts that the life of the body is good if rightly used, but that the

licensing of passion destroys the body and dethrones the mind. In behalf of continence we urge that the function of sexual union is procreation, to which pleasure and pain are mere incidents. We urge that control of physical passion and economy of nervous energy are the surest means of securing robust, beautiful, and abundant physical life. Continence, therefore, is not ascetic, but temperate. It is prudent and manly. It does not look toward the purification of the soul by the mortification of the body, but toward the development of both body and soul by the right use of both. Continence lays emphasis, not on anarchy, but on responsible freedom. Weak yielding to the caprice of passion is abject slavery.

But some people say that continence precludes the highest expression of love. They assert that it puts the relation of the sexes on a purely business basis, and denies the possibility of spiritualizing material things. "In marriage," it is said, "there will come moments when love will rise into an ecstasy of self-abandonment, of passionate longing to lose one's self in the loved object. The thought of self is totally effaced. What does nature say at such a moment? It demands the tribute of sexual union as the natural and inevitable accompaniment of such a feeling. You cheat nature at such a moment

at your peril. The only way to escape injury is never to let love reach such culminating moments. But that is what love demands. Therefore, better not love. Let the whole thing be a matter of cold calculation." These words were used by a man who believed that sexual intercourse as the "tribute" demanded by nature at those moments when "love will rise into an ecstasy of self-abandonment," should be permitted, even though prudential considerations might necessitate the use of means to prevent conception. He argued that the theory of continence would condemn all pleasure in sexual union, and said further: "It is the same with eating. You ought not to enjoy your food. That is beastly indulgence. Eat solely with a view to sustaining life, and eliminate all other motives."

All pleadings for irresponsible love are met by the stubborn fact that the union of the sexes is a social act, normally followed by consequences of the most far-reaching importance. The birth of an unwelcome child, and his curses in later years ought to have a sobering effect even upon the "ecstasy" of love. The assertion that love demands satisfaction at the expense of reason, nature, and the welfare of the race, is the pitiable excuse of a blind teacher whose religion makes him veneer sensual gratification with the boast of spiritual development.

The remarkable analogy pointed out in the words last quoted, between pleasure in sexual union and pleasure in eating requires a moment's attention. Suppose that we, in our exquisite appreciation of the usefulness of eating for the encouragement of sociability and community of thought, should eat unwholesome or unnecessary food which, like the detective's whisky, must be carefully diverted into our boots, or which, like the delicate viands of the pampered Roman banqueters, must, immediately after the feast, be removed from the seat of digestion by enforced vomiting or by the use of a stomach pump. There is no harm in enjoying food, but eating merely to gratify taste is gluttony. The principle is the same in either case. Satisfaction of desire should not be proportioned to the desire itself, but to the need. True, under normal conditions, and with no pandering to the senses, desire tends to be proportionate to the need. The reasons for the excess of sensual desire over the needs of reproduction have been pointed out. Our problem is not to devise means for indulging extravagant impulses, but rather to re-establish an equilibrium through the atrophy of passion.

3. Another objection sometimes urged against continence is allied to the one just discussed. It is said that passion, like hunger, increases if not

satisfied. On this theory the regular gratification of desire makes a normal, self-controlled life easy. The answer to this hypothesis is twofold. In the first place, if the sexual impulse were the expression of a regularly recurring physical need, some physiological means for its satisfaction would certainly have been furnished in the economy of nature. That sexual intercourse is no such means is made clear by the wide differences between men and women. For, if the man's need recurs regularly, what is to be done during the woman's pregnancy and nursing? In the second place, experience goes to show that sexual desire is not satisfied by moderate and regular indulgence, but knows no limits except physical exhaustion or surfeit. Continence is easier than so-called "moderation," simply because it draws the line at the logical division between functional and functionless gratification.

It is undoubtedly true that constantly stimulated passion would cumulate and make life miserable. But if we were trying to put out a fire we should scarcely think of constantly adding more fuel to the flames. The trouble is that most people seem to consider passion a fixed and undiminishable force which must be reckoned with permanently at its present face value. As a matter of fact, its stock has been "watered," and if we

restore normal conditions, there will be an enormous shrinkage in its relative value.

4. Finally, we should notice an objection made not so much against the theory as against the practical program of continence. It is asserted that impregnation is a very uncertain consequence of copulation. Therefore, it is urged, people who desire offspring need to have frequent intercourse until procreation is assured. Some color of plausibility is given to this contention by the facts of everyday life. It is said that on the average the first child of a fertile union is born about seventeen months after marriage.[44] This would indicate that eight months of frequent intercourse pass before conception takes place, unless, indeed, the shame of having a child in the minimum time after marriage induces many young people to prevent conception at first. It is a well-known fact that prostitutes seldom have children; and it seems reasonable to suppose that too frequent intercourse may hinder impregnation rather than make it more likely.[45] One authority, speaking of sexual intercourse, says: —

"As a general rule, the act is and ought to be repeated but rarely. In newly married people, of course, sexual intercourse takes place more frequently, and hence it happens that conception

often fails during the first few months of wedlock, when probably the semen of the male contains but few perfect spermatozoa, and in such cases it is only when the ardor of first love is abated, and the spermatozoa have been allowed the time requisite for their full development, that the female becomes impregnated." [46]

It is undoubtedly true that the number of children born into the world bears an insignificant ratio to the number of times sexual intercourse takes place. No one would deny that this fact is largely due to artificial conditions, some of which have been indicated in this chapter. There is, however, no particular need to argue the point; for any couple who are well-disposed toward the theory of continence can very soon find out for themselves whether or not conception is easily brought about. The program of procreation suggested on a preceding page, if put into practice, would no doubt set at rest in most cases the uncertainty regarding a woman's barrenness. The objection we have been considering here gets practically all its force from the desire on the part of some conscientious young people to find an excuse for the indulgence of their passions immediately after marriage. Almost everyone tries to shirk some portion of responsibility on occasion. But it is unworthy of a Christian man to try to find if he can not

make some slight concession to his worldly propensities without outraging his conscience and inviting the wrath of heaven. Rational living is not irksome, but full of joy.

The conscientious devotee of passion seems to get a large crumb of comfort from his medical authorities who say that conception ought not to result from first intercourse. They claim that the pain and nervous shock generally experienced by women on this occasion put them in bad condition for immediate pregnancy. This theory is brought forward triumphantly as final proof that the doctrine of continence is untenable. It is absurd not to see that even if we were to grant the desirability of first intercourse being fruitless, the principle of continence would not be at all shaken. For under these conditions the first copulation would be a purposive and responsible act, having a definite part to play as a preliminary and preparatory step in procreation. But there is apparently no good reason for admitting the necessity of this preliminary act.

What shocks a woman, and particularly unfits her for motherhood, is nothing inherent in the change from virginity to wifehood, but rather the sudden discovery that she is no longer a free woman. Her lover was all deference to her wishes and respect for her personality. Her husband, when once the keys to her sanctuary

are in his hand, is transformed by some perverse alchemy into a sensual tyrant. He may use violence, he may use only the persuasions of the benevolent despot; but her freedom is gone. Another reason for the shock experienced by women on the wedding night is the sudden change in the degree of physical intimacy. Until men and women have become used to each other's bodies, and can look upon each other without shame, they have no right to violate each other in the sexual embrace. It may be that under the best conditions conception will fail to result from the first intercourse. If so, that is nature's business, and she hardly needs the voluntary assistance of pleasure-seeking men.

CHAPTER XII.

PRACTICABILITY OF CONTINENCE.

IT has been our purpose in preceding chapters to show that, from the social standpoint, marriage and reproduction are a duty resting upon the well-equipped members of society, and furthermore that children ought to be born as the result of definite purpose and preparation. A brief consideration of the physical laws of reproduction shows that these duties can not be fulfilled except in connection with the control of sexual passion and the strict limitation of sexual intercourse within the marriage bond. It seems clear that continence, save for procreation, would be immediately accepted as the natural and fit rule of life for the fulfillment of social obligations by unbiased men and women. It is only because this rule of life runs counter to strong natural and cultivated passions common in some degree to all men that objections of all kinds are raised against continence, and people seem determined to find some other way out of the difficulty, if possible.

A "theory" is not a good *theory* unless it will work. An "ideal" is not an ideal unless it can

be realized. A "duty" is a fraud unless it can be fulfilled. Integrity is the supreme attribute of character. It is absurd for anyone to speak of chastity as "ideal," and to express the hope "that in future generations virtue and purity will be so innate" as to make continence in marriage possible, unless we proceed at once to take steps to make virtue and purity innate in future generations by practicing them in this generation. The future is the child of the present, and there is absolutely no reason to expect it to be better than the present unless we help to make it so. What we wish to emphasize is that the ethical obligations of marriage are binding *now*. Continence is not ideal unless it is practicable.

In view of the almost universal habits of mankind, it would be folly to deny that there are certain grave difficulties in the way of the regeneration of marriage along the lines here advocated. Most of these difficulties disappear with the frank acceptance of continence as a working ideal. Physical laws point out the function of sexual union. Duty to one's self and to society furnishes the sanction for obedience to these laws. Knowledge of what is functional and what is demoralizing in physical activity will not promote the practice of virtue unless men are ethically sound. The question of continence is,

therefore, both physiological and ethical. The first requisite for the continent life is the will to obey nature's laws cheerfully.[47] Sulking and rebellion inevitably make the task more difficult. The man who goes as near the "ragged edge" of crime as he can, and still keep out of the clutches of the law, is a despicable citizen. The man who reaches for every bit of indulgence that he can get without actually bringing nature's heavy hand down upon him, is incapable of free action.

The writer knows from personal experience that continence in marriage is practicable, that it does not necessitate a constant struggle with passion, and that it does not cause coldness in feeling or scantiness in the expression of affection between husband and wife. It is not to be supposed that continence is made practicable by sheer force of will, but rather that the *desire* to be continent is more than half the battle. Yet sexual passion is strong enough, even in the best of men, so that precautions to render its control easy are not to be despised.

The most efficient aid to continence is, of course, adequate instruction during childhood received in time to prevent the development of abnormal sexual habits or morbid curiosity. The cultivation of frank friendships with persons of the opposite sex during youth, followed in the days of courtship by freedom of discussion in

regard to sexual matters, tends to foster the spirit of comradeship between young people, which is altogether opposed to unclean thoughts and unclean lives. Later, the marriage ceremony should make no more immediate difference in their lives than the taking of a roommate does to a student. The next day after the ceremony they should go to their work as though nothing had happened. The "wedding trip" would in most cases be a temptation to the indulgence of passion. Indeed, it is hard to see just what the wedding trip is for unless it is to remove the newly married couple from the vexations and responsibilities of familiar associations and daily duties in order that they may be freer to indulge in the pleasures for which the marriage ceremony is generally considered to be a license. Married people ought to go on pleasure trips, of course, just as other people do, but if they desire to control their passions they ought to be *busy* during the first weeks of married life until they have gradually become used to more intimate physical associations.

It is sometimes urged that married people should occupy separate beds or sleeping apartments. This practice would undoubtedly be of great help to those who attempt to be "moderate" in their sexual indulgences. For continent people the question of separate beds should be

determined primarily on hygienic grounds and on considerations of convenience. It is probably somewhat better for the health of any two people to sleep apart, regardless of age or sex. On the other hand, a married couple whose opportunities for intimate association are limited, would often find in the occupation of the same sleeping apartment opportunities for homelike talks, and caresses not at all inconsistent with or dangerous to continence.

The habits of life which develop the most vigorous and healthiest manhood and womanhood render the control of passion easy. For this reason a simple diet, plenty of exercise, abstinence from stimulants, and the avoidance of exposure and overwork are all directly conducive to the continent life. Indulgence, irregularity, or excess in one direction tends to cause it in another.

Finally, those who would be continent must train themselves to look upon all the functions of sex as normal and not needing the constant interference of medical practitioners. Many physicians, yielding to the demands of the ailing public, are principally engaged in that most ardently pursued of all sciences, namely, the science of eluding penalties. Too often it is the doctor's business to palliate rather than to prevent suffering, to commute the penalties of his patients' sins.

To relieve suffering, however caused, is thought to be his undoubted duty. Rendered distrustful by his knowledge of the secret sins of men, the physician often becomes pessimistic, regards ideals as impracticable, and falls a victim to the prejudices of his patients. For this and other reasons "medical advice" is often worthless and sometimes dangerous. It is best to seek professional advice in regard to sexual matters from known and trusted physicians only. A little knowledge of the laws of life, the disposition to obey loyally the precepts of nature, and the capacity to "put two and two together," are enough for the ordinary guidance of those who control their passions.

CHAPTER XIII.

MARRIAGE FOR COMPANIONSHIP.

FROM the point of view of the state there is no marriage which does not contemplate the physical union of the sexes and possible procreation; for the chief purpose of marriage as a political institution is the renewal of the race. We have seen, however, that a careful consideration of the purpose of reproduction would exclude many persons from participation in this function on the ground of unfitness for it. It may be reasonably asked, What is to be done to make the lives of these excluded persons fruitful and happy?

While from the social standpoint, reproduction is the central function of the family, from the individual standpoint other important functions are fulfilled in the home. The chief of these is the comradeship of men and women, which softens the hard lines of life, gives balance to character, and all in all tends to make life more worth living in this world. On the basis of continence in marriage, there is no reason why men and women who are unfitted for parenthood, should not spend their lives together in homes. They may

even adopt children, and thus enjoy all the blessings of family life with the single exception of sexual union and procreation. An old man or woman without a child is a dying limb on the tree of life. The privilege of marriage for companionship coupled with the adoption of children would very greatly ameliorate the condition of persons whom social duty condemns to childlessness.

Physiologically speaking, marriage always includes sexual union. Those who wish to spend their lives together in comradeship would not, therefore, from the standpoint of physiology or abstract ethics, need to have the marriage ceremony performed. Under conditions as they now exist, however, it is practically necessary for a man and a woman who wish to live together in intimate companionship to be "married."[48] In any case, if children were to be adopted the state would have to enforce the permanence of the association in family life.

Two courses are open to those who are unfitted for parenthood, but who desire intimate companionship. They may decline to enter into the marriage contract, and may satisfy themselves with the intimate association permitted to friends by the public opinion of the community in which they live; or, they may enter into the marriage contract and enforce upon themselves the law of continence.

Thus it appears that continence as the rule of married life would make it possible to obey both the commands and the prohibitions imposed by social duty. It would permit the fittest to procreate under conditions that would insure the progressive development of the race. It would open the doors of the home to those unfortunate persons who, often through no fault of their own, are rightly to be excluded from the privilege of parenthood. The home, which is generally founded with little idea of its social function, would be recognized at once as the primary unit of political life, serving society as the most important and altogether necessary means for the development of individual culture and social character.

IV

THE LINKS OF LIFE.

"A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world."—Jesus, in John 16 : 21.

CHAPTER XIV.

FATHERHOOD.

ONE of the most telling objections to continence that is likely to be urged is the socalled "hardships" to man involved in such a course. We have already shown that the strength of man's sexual passions and the consequent difficulty of restraining them are the result of careless or deliberate stimulation more than of natural conditions. The abandonment of the habits which cultivate passion would make control easy, and would involve a general bracing-up in personal conduct. We are, therefore, prepared to assert that continence brings its own reward in the general superiority of a well-balanced, functioning life to a life of unrestraint.

But there are other and more direct benefits to be expected. In the first place, fathers would be immune from the sexual diseases and exhausted vitality which curse so many incontinent men. The procreation of a child involves almost no physical drain upon the man's energies. The whole work of nourishing and caring for the unborn babe falls directly to the lot of the mother. If the father's energies were not drained by the

gratification of his passion, this wasted force would be left for use in providing for the support of the mother and in preparing for the education of the child.

Secondly, with continence put into practice, a large item of expense would be saved which now goes to pay doctors, druggists, nurses, and servants, as a consequence of the sicknesses of the wife and the child brought on by nothing but marital lust. This would be no inconsiderable gain to the man whose income has to be eked out by the utmost economy. The money thus saved, if spent for books, art, music, or other means of home culture, could not fail to make many an ugly fireside cheerful and beautiful.

Thirdly, and more important than the mere avoidance of physical pain and the economy of money, come the love and respect of a free woman. In spite of the independence and selfishness of men, there is nothing that means so much to them as the gentle companionship and loving confidence of womankind. Women are not the only sufferers in marriage. In many and many a home the husband finds a peevish invalid or a worn-out drudge or an idle spendthrift to welcome his daily return to the domestic hearth. Continence, with the recognition of the true place of home life in the life of the world, would in most cases change all this. The honeymoon

would not be the few weeks succeeding marriage, now generally wasted in fruitless pleasure-seeking, but would extend through the long years of married life which gradually unfold the meaning of love in the supreme co-operation of the family.

Fourthly, fatherhood would mean the confidence and affection of healthy, happy children. Some of the bitterest tragedies of life arise from filial ingratitude. Children born of accident and endowed with an inheritance of disease or evil passions, curse the fathers by whom they were begotten. And as the hatred of sons and daughters is the most humiliating penalty of parental selfishness, so their trust and inalienable affection are the most satisfying reward of responsible fatherhood. No man need fear the ingratitude of well-born and well-homed children.

Fifthly, continence would tend to free men from the domination of passion. "He that ruleth his spirit is greater than he that taketh a city." The great majority of men live in miserable slavery to one or more bad habits. The desire of sex is acknowledged to be the most powerful instinct that leads men into vice. Every evil habit and every uncontrolled passion is an incubus upon a man, taking away his self-respect and lessening his capacity for appreciating good and beautiful things. A temperate life such as continence implies would free him from his petty

masters, and make him once more the "upward-looker."[49]

Finally, the highest reward of faithful fatherhood is the consciousness of participation in the work of race development. To see in one's child a living embodiment of one's own best life, a work of art that transcends all the monuments of wealth and genius, a link in the unending golden chain that leads on from the crude present to the ideal future, a life that embodies one's own immortality and unites one with the work and destinies of the world,— such is the vision of ideal fatherhood.[50]

CHAPTER XV.

MOTHERHOOD.

THE immunities and opportunities that continence and purposeful procreation would bring to motherhood are numerous and important. Standing out first and foremost, visible even to the blind, is the relief of woman from the diseases "peculiar" to her sex. These ills are caused chiefly by unregulated sexual intercourse and by carelessness with reference to her sex nature. The first cause would be removed by continence, the second by the sense of responsibility in motherhood. Woman would be free from the taxes of lust, from most of her sickness during pregnancy and in child-bed, from the dangers of abortion, from the burdens of unwelcome child-bearing and child-care, from premature age. By means of better knowledge and a higher sense of her social responsibility she would be able to avoid the suffering so often caused by overwork or exposure when she needs rest and warmth.

A second great immunity would come to woman in her enfranchisement in the home. In a continent marriage she would retain the same

control over her body that she had in her girlhood, and would escape that bitter sense of degradation and humiliation which is the result of prostitution in marriage and out of it. Marriage would no longer be to her the bartering of her freedom for a "mess of pottage." It is said that many wives are afraid to caress their husbands because of the likelihood of exciting passions for the gratification of which they would have to submit their bodies as a vicarious offering. Woman's patient love is often requited with brutality or unfaithfulness. Continence would remedy this, and would remove the chief cause of a woman's jealousy; for it is the knowledge of her husband's sensuality in his relations with herself that gives a wife ground for suspecting his infidelity.

Another benefit to woman arising from the purification of the marriage bond would be a much greater freedom in dress. With the elimination of shame a woman would be able to adopt a style of clothing suited to her work; and, certainly within the home, she would be free to rid herself of the impedimenta which largely increase the difficulties of housework. A woman does not know what freedom of movement is until she has tried physical exercise without corset or skirts in a gymnasium or elsewhere.[51] The extreme conservatism exhibited by most women with

reference to dress reform, though partly to be accounted for on the score of a mania for being in style, is principally due to delicacy resulting from the sense of shame, and the prurient curiosity of men. The adoption of so mild a reform as the wearing of short skirts in stormy weather and the shortening of skirts at all times so that they will not sweep up dust and filth, would add much to woman's comfort, and would be an important sanitary measure for mother and children at home.

The more vigorous health resulting from freedom in dress and delivery from sexual slavery, would bring much wider opportunities to women in all the activities of life. The wife would be no longer confined to her home the greater part of the time by sheer physical inability to maintain outside interests of her own. Woman would find her position in society immeasurably exalted if she were no longer looked upon as created principally to serve the pleasure of man. Unmarried women have already attained a position of considerable independence, though still hampered by unequal conditions in the struggle for self-support. But under the new rule of marriage the wife and mother would be honored above other women, and her freedom would be limited only by the limitations of her self-chosen work,—the work of home-making. No

matter how free woman may be made, the instincts of nature and the needs of society will still lead her to motherhood as her most important and best-loved work.

Much is said about the sacredness of the relation between mother and child. Unwelcome children are not always deluded by this poetic ideal, realized in some cases, to be sure, but often seen as a cruel mockery. Motherhood is not sacred if it results from prostitution; but with continence and responsibility, it rises into a divine function. The crown of motherhood, often selfishly and unworthily sought, and often shunned as a "crown of thorns," is nevertheless a diadem of light when it adorns the brow of a real queen.[52]

In purposeful motherhood, woman will find a new ideal of love. The selfish elements of her affection will be eliminated by the sense of social responsibility. The passion that now overwhelms her fancy and makes the happiness and usefulness of her life depend upon the requiting love of some hero of her girlhood, will be softened and deepened into the steadfast purpose to make herself worthy of the noblest companionship, and to respect the call of duty more than the capricious inclinations of youth. Love will cease to be to woman the possession of an object upon which she may lavish her devotion without stint. Her

horizon will no longer be limited to her lover's personality, her child will no longer be a pet to be kept in babyhood as long as possible and clung to with frantic insistence when the time comes for him to assume the duties of mature life on his own account. Love will be a work, rather than an enjoyment. The mother will see in her duties in the home the great functions of protecting, nourishing, and developing the young life destined to make the humanity of the next generation more generous and mighty than the humanity of this. She will find in her work the best guarantee of future happiness and integrity; namely, the service that makes life worth living now,— a joyful thing, a thing of beauty and cultured association,— for man and child as well as for herself.

"I saw a woman sleeping. In her sleep she dreamt Life stood before her and held in each hand a gift — in the one Love, in the other Freedom. And she said to the woman, 'Choose.'

"And the woman waited long; and she said, 'Freedom!'

"And Life said, 'Thou hast well chosen. If thou hadst said, "Love," I would have given thee that thou didst ask for; and I would have gone from thee and returned to thee no more. Now, the day will come when I shall return. In that day I shall bear both gifts in one hand.'" [53]

CHAPTER XVI.

CHILDHOOD.

ONE of the corollaries of the proposition that reproduction is a social duty, is the obligation to bring children into the world only under conditions favorable to their future usefulness. Continence would be a most important factor in giving a good birth to children. There is a popular notion that all the influences operating on a child before birth are hereditary, and therefore not subject to the voluntary control of parents. As a matter of fact, the direct influences of environment begin with the conception of the child in the mother's womb, and parents are not less but rather more responsible for prenatal than for postnatal influences.

Whether or not the child is to be well-born depends upon the nutrition and nervous condition of the mother during pregnancy, as well as upon the clean virility of the father at the time of impregnation. A condition of nerves and nourishment fit for reproduction can not be conjured up by the mother in a week or a month by a little care with reference to diet, exercise, and mental application. The history of our whole

lives is written in our flesh and blood to-day. The well-being of a child is affected by the whole past lives of the parents, and much that is accredited to the influence of heredity is but the effect of an environment which has been built up through the long years of preparation for parenthood, and which can not be reconstructed by an awakened conscience immediately preceding the begetting of children. It is, therefore, clear that the cherishing of pure ideals and the strict control of passion at all times as well as during pregnancy will contribute immeasurably to the welfare of the child. The puny, crying babies that come into our homes, cursed and to curse, would either not be conceived or would be born with healthy bodies and sound nervous organizations.

To be well-born includes the two elements, health and welcome. To be well-born! How indefeasible a right! How rare an opportunity! To feel no more that the past has cursed us, and that in order to grow we must amputate it! To know that we are the children of love and purpose, and that our bodies contain the best blood and the steadiest nerves that healthy parents could give us! To see that our work is one with the work of the past generation, that the foundation is already laid, that we do not need to clear away the rubbish of some old tottering temple of

life and begin painfully and slowly at the lowest foundations to build a new mansion worthy of the soul! To be able to love our fathers and mothers through knowledge rather than through ignorance! O what joy in a welcome, well-fathered, well-mothered babe![54]

But the child needs more than to be well-born. He needs to be well-bred. Good breeding is not chiefly training in elegant speech and manners, though these are not to be despised; but primarily it consists in the capacity to appreciate social interests. Courtesy is self-respecting kindness directed by intelligence.

Up to the time of birth nutrition is the chief demand of the child. But soon afterward the taming of selfish instincts in the struggle for life and the development of intelligence and altruistic tendencies must begin. For this work the first requisite is a good home. Even under existing conditions, with marriage steeped in sensuality, with many families stricken with sickness and poverty, with child-life often rendered miserable by the quarrels and the tyranny of parents, the home is still about all that a child has for protection and the opportunities for development. There are some homes in which children have been reared in freedom and happiness, and to which grown-up sons and daughters look back with reverence and love. And it is

not easy to conceive how beautiful and how dear an ideal home would be to the children born and reared in it.

At home the child gets sleep and food with all the intense experiences connected with them. At home the child is clothed, and home is the center of all that world of sentiment which attaches to dress, from the shame of nakedness to the pride of ornament. Here the child receives its care, first during the helplessness of infancy, then in times of sickness or accident or distress of mind. Here the child learns to walk and to talk, and is initiated into the realm of knowledge. Here the baby girl gets her first dolly and the baby boy his first hobby-horse. At home the sense of duty is born, and the ideals of conduct are matured. Religion and morality, confidence and love, are interpreted to the child through his home.

Much has been said about the possibility of molding human character during the first few years of childhood; but we sometimes overlook the importance of a home that watches over its children till the end of their immaturity. The superiority of man over the beasts has been shown to be in large measure due to his longer period of infancy.[55] May we not believe that a home which extends its beneficent influence over the lives of its children past the first period

of youth and well into the period when rational ideals can be fully grasped, will be able to usher in a higher humanity than the world has yet seen?

We need hardly say that the degree in which the home fulfills its opportunities and answers its responsibilities is dependent upon the intelligence, harmonious co-operation, and loyalty to duty of the home-makers. All the benefits accruing to fathers and mothers from adherence to the ideals of ethical marriage would be enjoyed with increase by their children. The rule of life that would simplify diet, promote cleanliness, and prevent waste of physical energy in the parents would insure better care and less temptation to evil habits in the children. In the matter of food alone intelligent care during childhood would prevent habits of gluttony and extravagance which take away so much of the genuine pleasure and efficiency of life in numberless cases. Bread and butter with an abundance of play give children more pleasure than do cake and candy with stomach-ache and stupidity.

Parents are too apt to look at childhood as a fact that exists for their own comfort or annoyance. If the former, they treat their children as playthings, and try to keep them in babyhood and "innocence" as long as possible. If the latter is true, as it often is with unwelcome children,

the parents regard their boys and girls as necessary burdens which must be endured in some way or other until they are big enough to shift for themselves, or to contribute by their labor to the family income. In one case the child is considered pure and beautiful, the ideal of human perfection, destined to be tarnished and to become a sort of fallen angel as it grows into manhood or womanhood. It is a doctrine of current pessimism that this fall is inevitable, that a man's life begins as a success and ends as a failure. From the other point of view the question of purity is not involved, and the child is considered simply a useless creature to be hurried into usefulness with all possible celerity.

Both of these views are irresponsible, the result of selfish marriages, in which the social good has been subordinated to personal convenience. In reality the child's life exists for itself and for its completion in maturity. A child should be neither a plaything nor a drudge. In a good home the parents will make the child's present happiness and future welfare the twofold determining motive in their parental care. If we are to make any discrimination among the periods of life, we must give higher value to the trained and purposeful activities of mature manhood and womanhood than to the innocent prattle and hilarious play of childhood; and,

therefore, where the child's future welfare is in conflict with his present desire, the latter should always be brought into subordination. But within the necessary limits of development and of growth in self-control, the best preparation for a useful life is a free, glad childhood.

Of the more specific benefits that would come to the child as a result of pure ideals in family life, the most important is protection from the vices of youth. As already pointed out, the sense of shame and a belief in the all but inevitable sensuality of sex life prevent most parents who have regard for current ideals of social ethics from carefully teaching their children the meaning of sex relations and the functions of the organs of sex. In many cases, doubtless, this failure is due to sheer ignorance on the part of parents, who were themselves left to pick up what knowledge they could without instruction, and, by reason of faulty ideals, quack literature, and orthodox doctors, have had little or no experience in anything but the pathology of sex. The direct result of ignorance and shame is self-abuse, the characteristic vice of youth. Children's questions are not answered in good faith. They are often told that "God sends the babies." This explanation of their origin is in many cases a pitiable black lie, calculated to hide from them for a time the knowledge of their real origin.[56]

Some excellent people are of the opinion that the facts of sex life can not be safely imparted to young children. The fact is, the ideals, the consciousness, and the functions of sex occupy so conspicuous a place in the life of every community, that all knowledge of these things can not long be kept from any one. The ever-recurring phenomena of birth, marriage, and death can not but lead children to make inquiries, honest answers to which involve a full explanation of sex. The common argument that there is no reason for instructing children in sex matters until they have reached the stage in their physical development when the sexual life is ready to function, although seemingly plausible, is met, first, by the practical necessity for forestalling the evil effects of vicious information; and, secondly, by the fact that all the relations of life are vitally connected with sex, and the bodies of children are being prepared or unfitted for the functions of mature life long before puberty. The real difficulty is in the sense of shame, and parents who fear the effects of knowledge upon children will speedily lose their fears if they eliminate all grossness and consciousness of sensuality from their own lives. In the ideal home, uncleanness in word, thought, or action would be the only acknowledged reason for shame. Children would be brought up to know them-

selves and each other, and the prurient curiosity to see the human form and understand the functions of the human body would be forestalled by knowledge naturally acquired or responsibly given. And perhaps the most powerful of all the forces going to make child-life pure and to redeem youth from its destroying vices would be the substitution of continence for self-indulgence as the current ideal of married life.

The greatest of all the benefits coming from the acceptance of ethical ideals in marriage would be the child's training in the freedom and responsibility that are required to fit him for participation in the work of the world. Along with the sense of responsibility for his own health and for the right use of his physical energies would come the sense of wider responsibility for the fulfillment of his parents' social ideals. Youths and maidens would feel that it is incumbent upon them to be better than their fathers and mothers in proportion as their opportunities are greater, and to hand down to the future still better opportunities and still higher ideals. "Children ought to be free to grow away from the ideas of their parents," but only by growing into more living thought.

An ideal, a compelling idea! It is the rudder without which freedom drifts into anarchy. An ideal enforces the highest and truest responsibil-

ity. We can not set bounds to the possibilities of development in a home that lets its children grow, and suggests to them an ideal. With the elimination of lust from the marriage relation and the birth of a purpose in procreation, what may we not expect of our children and their children? "The gods must walk the earth again." [57]

CHAPTER XVII.

FRIENDSHIP.

FRIENDSHIP, although the word is generally used lightly and meanly enough, stands for a high ideal of human relationships in the minds of those who have felt its need. It means the association of lives on the ideal side,—mutual encouragement in the realization of noble and beautiful purposes. Friendship is the relationship existing between two persons who esteem each other so much that frank sincerity seems worth while.

Friendship often exists without reference to sex, but we are here chiefly concerned with it as a manifestation of the natural sympathy which exists between boys and girls, and men and women.[58] Already we have asserted that true love, looking to marriage, must have its foundations in friendship. The separation of the sexes in childhood and youth when they are separated, and the unnatural and arbitrary relations existing between them when they are not, are quite plainly the result of a current belief in the impurity of sexual relationships. The guardians of respectability aim to stave off, by one device or

another, the immoral union of the sexes until it can be hidden under the cloak of holy matrimony. It can hardly be denied that if the dangers of frivolity and its twin sister, sensuality, were overcome, boys and girls would be greatly benefited by freedom of association. The lack of frank friendships in earlier years prepares young men and women for the follies of love and the tragedies of marriage. Babies associate quite freely without respect to sex, but very soon shame enters like a wedge to separate the boys and girls more and more during puberty and adolescence, until at the age of twenty or twenty-five they fly into each other's arms in the bond of marriage. False education makes the relations of youths and maidens both silly and insincere. The simple fact of the monthly sickness, which ought to be as well understood and as easily referred to as the headache or a cut finger, is so deeply hidden under the cloak of conventional silence that girls would rather tell a lie or rashly expose their health than give the true reason why they wish to decline a social invitation. Young people, even more than children, need each other's companionship. It is in the bright days of youth that the foundations must be laid for community of ideals.

Society is suspicious of friendships between the sexes. It is fancied that sooner or later any

agreeable companionship will be smitten by the wand of love, and that the freedom and understanding of the former relation will be replaced by the constraint and the feverish mystery of a relation whose full meaning is hidden from the pair of lovers. Love, meaning the desire to co-operate in marriage, is a natural, though not an inevitable, outgrowth of friendship between the sexes. But "falling in love" is ordinarily the result of unnatural conditions. We can readily see how a youth and a maiden, normally environed, may *grow* to love each other. But this insanity of passion,—whence comes it? A pure ideal of marriage would unshackle friendship and banish the blind, furious god of love from the human pantheon. Hearts are not broken by the refusals of friendship. The bitter disappointments of love are the fruit of deception, cruelty, or misunderstanding.

Perhaps even more than the unmarried, the married need freedom of friendship. Marriage is not a passive state, but an active co-operation; and the moment that effort is relaxed, the work of the home begins to fall behind. Married life is no asylum for invalids. It is no palace car, in which, if we have paid due regard to the proprieties of the way station where the clergymen punch the tickets, we need only lounge about in luxury while the mighty engine of love pulls us

across the wilderness of life. There is a tendency on the part of young people to regard one of their number who is fortunate enough to get married as in some way "lost." It is perhaps the same feeling that may be noticed among the members of a graduating class toward one of their number who first secures a position. He is "lost" to them — that is, he is removed from their circle of interest and expectancy — and at the same time "provided for." But many a young teacher has discovered that getting a position is not half so hard as filling it. It is the same with our lost friends who are safely married and bundled off on the journey of life: they are not removed from us; their larger tasks still lie before them, and their need of sympathy and counsel is unceasing.

It is the orthodox doctrine of marriage, under the present régime of romance, that lovers and married people should find in each other the sufficient satisfaction of every legitimate want. It is supposed that, once a life-alliance has been made, the legitimate function of friendship is fulfilled, and that straightway correspondences must be closed out and personal relationships broken off in order that love and duty may be concentrated in the home. Friendships may, perhaps, be outgrown by a divergence in interests and ideals; but the mere fact of betrothal or

marriage furnishes the most absurd of reasons for cutting any vital cord of sympathy or co-operation that may exist between any two persons in the world. Who believes that marriage will thrive on isolation? that a woman will be a better wife and mother if she enters into the soul life of only one man? that a man will be a better husband and father if he cherishes the sympathy of only one woman? True, the home calls for specialization of effort and care; but every specialization brings with it more and more dependence on outside relationships. The household life will be self-consuming if it is not fed by wider association. Every friendship of husband or wife will add riches to the home store.

Friendships are the spiritual doors and windows of the home through which the universal light and air find entrance. In a healthy and growing home nothing can be found better for the children than the loyal and intimate friendships which their parents have cherished from early life. Fathers and mothers who still have friends can understand much better the social interests of youth. The removal of the principal source of conjugal jealousy would leave the way open for friendship to contribute its princely gifts to the enrichment of the home and the culture of humanity.

Freedom of friendship would involve the honesty now so generally absent in the relations of the sexes. The communications of young people in reference to each other are usually uncritical, being either meaningless compliments, ill-disguised flattery, or impatient reproaches. How many of our disagreeable ways grow into deeply-rooted habits because we have had no friend sincere enough to point out to us our faults! Many of the blemishes of character, especially those more or less peculiar to one or the other sex, can be most easily seen and most wisely criticized by persons of the opposite sex. Thus we find a new direction in which the regeneration of marriage would transform the conditions of life and enable the individual to reap the full benefit of association.

Freedom implies responsibility, and the relations of friendship are as much subject to the laws of duty as is marriage itself. "The laws of friendship are great, austere, and eternal — of one web with the laws of nature and of morals. But we have aimed at a swift and petty benefit, to suck a sudden sweetness. We snatch at the slowest fruit in the whole garden of God, which many summers and many winters must ripen. We seek our friend not sacredly but with an adulterate passion which would appropriate him to ourselves." [59]

V.

SOCIAL COROLLARIES.

"Though the men and their possessions are to be increased at the same time, the first object of thought is always to be the multiplication of a worthy people. . . . When the men are true and good, and stand shoulder to shoulder, the strength of any nation is in its quantity of life, not in its land nor gold."—John Ruskin, in The Queen of the Air.

CHAPTER XVIII.

THE FAMILY.

THE world is filled with the clamor of reform. Current social opinion is saturated with moral pessimism. The cry of denunciation is raised against the corruption of politics, the unscrupulous selfishness of business, the hypocrisy of religion, the degeneracy of morals, and the iconoclasm of the multitude. "Yellow journalism" is only one of the signs that, in spite of our devotion to accurate science, and in spite of our facilities for quick communication and thorough investigation, irresponsible lying was perhaps never more in vogue than now. A man can slander his fellows with practical impunity because the conditions of modern life are such that relations are coming to be impersonal, and one who is disposed to speak evil of his neighbors is not confronted by the unpleasant necessity of meeting them face to face in social and industrial transactions. His business success in many cases does not depend at all upon their good will. Life in great cities is destroying neighborhood unity. The ubiquity of street cars and bicycles makes it possible for people to

live anywhere within several miles of their work, and meet down-town, not as neighbors, but as factors in the far-reaching mechanism of modern society. All interests in a city verge toward the center, and as business is managed on the clearing-house principle, we are saved the trouble of personally knowing those with whom we have dealings. This tendency of modern industry has even invaded the home, and threatens to make it a mere lodging-place. However much we may boast of the transformations wrought by our modern conquest of nature, we can not for a moment deny that grave dangers are inherent in the subordination of man to machinery and motion. In seeking to control nature, man has become her slave.

To propose that we set ourselves against the ascertained tendencies of modern industrial life, would, to many students of economics, seem the suggestion of an idle dreamer. Individual men seem helplessly carried along by the movement of their time. Who can set himself against the apparently irresistible sweep of economic forces? Yet every social or moral reform is the result of such resistance,— the result of man's taking his destiny into his own hands and opposing conscious will to the blind tendencies of things. We can not sit tamely down and see our good ship driven upon the rocks without making an effort

to keep her in deep water or guide her into a safe harbor. The history of nations is not the story of mere fatalism. If it were, a curse would rest upon the generations that come after us. The problem of man's future on earth is a problem of intelligence and of conscious, co-operative effort. Railroads have not made themselves. The telephone is no self-announced messenger of modern business. And the same human efforts that deliberately introduced these social forces can check their evil tendencies.

True reform, like true charity, begins at home. We must set ourselves consciously to the task of putting responsibility on every individual who claims freedom. We must deliberately endeavor to enrich the personal relations of life, and compel ourselves to speak the truth *to* our neighbors instead of telling lies *about* them. The place where the fight for responsibility and the cultivation of personal relations must begin, is in the home, from which it may be carried into the neighborhood, the city, the State. The home is the last stronghold of personality, and no effort must be spared in its defense. Let us see some of the ways in which the marriage reforms suggested in this book would contribute to the redemption of society from the ethical pessimism that is already prevalent, and from the dangers of the further degeneracy that will inevitably come unless the

evil tendencies of city civilization are checked. We may take up the principal political groups in turn, beginning with the family, which occupies the smallest territorial division of the state.

The acceptance of the co-operative social purposes of marriage would give the essential unity to home life that is needed to preserve it against the inroads of mechanical commercialism. Continence and the elimination of shame would remove the chief obstacles now standing in the way of purposive co-operation in the family.

The family is a territorial group. The whole inhabited area of a country is divided up into minute, though unequal "spheres of influence," which we call homes. Political government is based on territorial jurisdiction, and the home is the smallest distinctive group to which functions of government are assigned. The political significance of the home organization is thus seen to be fundamental and far-reaching.

No place is more unsuitable than the home for the arbitrary exercise of authority. Every family ought to have frequent meetings for the discussion of its ideals and purposes. These would be the primary deliberative assemblies for purposes of local self-government. The recognition of duty as the motive for marriage would make such a family meeting as natural as it is necessary. Indeed, in the best homes we already have gatherings for religious worship or self-culture. The

daily meeting for Scripture reading and prayer is not so prevalent as formerly, and in most cases follows methods that are too stereotyped to meet the needs of a progressive family. There ought to be some regular course of reading, discussion, work, or play, that will for the time being concentrate the interests of the family and make it a school in social development. But the work of the meeting should not become rigid and exclusive,— an end in itself. Its real purpose should be to bring the family together, and furnish an opportunity for the development of the best type of democracy in the home government.

With a home life founded on purpose, and proud of its function, the natural impulse of love would prompt each member of the family to lay his individual problems before all; and the best wisdom of the group would be readily available for the use of the child in the emergencies that so often confront a young life. In the home, according to the ideals of democracy, the smallest child's reason should outweigh the biggest man's notion. Children and parents alike must learn to govern themselves. "The bringing up of a child thus means a series of lessons in self-restraint, in watchfulness, in adherence to an ideal, for the parent even more than for the child." [60] The family is the first great school of citizenship, and as its ideals are, so are the ideals of the neighborhood, the city, and the state.

CHAPTER XIX.

THE NEIGHBORHOOD.

IT is possible in New York City for two men to live on the opposite sides of a house-wall for many years without knowing each other's name. Some people prefer life in a metropolis because there they can find the deepest solitude, or because they wish to follow their individual interests in choosing associates. The rich can get away from the poor, the moral from the immoral, the religious from the profane. This opportunity to escape the annoyances and responsibilities of a varied acquaintance and association may be conducive to the comfort of selfish men and women, but it certainly is not favorable to the symmetrical development of social character. A man's neighbors are naturally the people who live nearest to him, not the members of his church or his secret society who are scattered all over the city; and, though association according to free choice may be invaluable for the organization of special interests, yet this organization can not with safety to the state be permitted to supersede the organization of local interests in the neighborhood.

Nothing hinders neighborhood life so much as unhappy family life. A home in which every closet conceals a skeleton is not a place in which neighbors can spend a pleasant evening. The purer the home, and the better it is organized for the culture of its members, the larger factor it will be in the maintenance of a healthy community life. A home that has ideals will desire to extend them, and there is no way of doing this so effectively as by letting one's neighbors see into the beautiful relationships of a home situated in their midst. Too many people try to reform the world from a distance. Society can not be upraised except by the upward movement of its individuals and its families. In our progress toward better things we are not hurried along by a "lightning express" while we sleep. An ideal home extends its influence in every direction, raising the ideals of other homes, helping to educate the parents and children of the neighborhood, bringing the neighbors together in social relations, and leading the way in every enterprise of worthy social effort.

Every community needs a meeting-place with adequate facilities for neighborhood gatherings. Although the church has often in rural communities served this end reasonably well, yet in cities it is not usually a neighborhood institution, while in any case its religious or denominational asso-

ciations make a large share of the community hesitate to use its hospitality. What is needed is a building equipped with books and art, games and club-rooms, parlors and lecture-rooms, where any responsible member of the community may go to meet his neighbors for any social purpose, and where the advantages of culture will be equalized to all who can appreciate them. The experiments carried on in the way of institutional churches and social settlements show that the neighborhood problem is not altogether insoluble even in the largest cities. With a suitable meeting-place and a little intelligent effort on the part of socially conscious households, the common interests of local residence will resist the exclusive tendencies of modern life toward organization on a large scale.

It seems more than likely that the demand for a neighborhood meeting-place and a better organization of neighborhood life can best be met through the public schools. One of the ideals of education is to bring the home into closer touch with the schools. The school building and the local educational interest already furnish a natural opportunity for the cultivation of neighborhood unity. With the more general recognition of the necessity of instruction in the physiology of sex, it will devolve upon the public school-teacher to supplement deficient home instruction in this

matter, and thus the family will be joined to the neighborhood by one more link of common interest. Furthermore, the realization of democratic principles in the home would react upon the school, and both necessitate and make possible the granting to the pupils of more responsibility in self-government.[61] Above all else the new ideals of family life would react upon the neighborhood and the school through the substitution of social duty for mere personal convenience as a motive to action. Every neighborhood would then care for its own destitute without encouraging fraudulent pauperism; would maintain its own institutions of culture without having to resort to the charitable foundations of unearned riches; and would secure its own local improvements through united effort and responsible representation in the deliberations of the larger social group.

CHAPTER XX.

THE CITY.

WEALTH and population have during the nineteenth century been rapidly drifting into cities. This movement is universal among the great progressive nations of the world, and we have every reason to believe that cities will keep on growing for a long time to come. In all probability, within another fifty years half of the people and the bulk of the wealth of Europe and America will be in cities. The city is the great objective fact in our civilization. The conditions of urban life have often been looked upon with suspicion by those who were most anxious for the welfare of the nations. The aggregation of ignorant and foreign-born citizens, the congestion of homes, the increase of crime, vice, and pauperism, the absence of the healthful environment of country life, the separation of rich and poor, the corruption of politics; — all these have been pointed out as indications that the American city is the sore spot in our national life, threatening its physical welfare, its moral integrity, and its intellectual vigor. Yet the growth of cities goes on unchecked, and the

life of the nation is inextricably involved in their life. In the cities civilization must overcome its foes or be overcome by them.[62]

One of the greatest dangers to the vitality of the people is the vice that flourishes in cities. Drunkenness, gambling, prostitution, indecent theatrical exhibitions, "yellow journalism," and all the long category of vicious activities arising from the want of moral restraint in public opinion, find their most favorable soil in cities. The fundamental cause of this is the destruction of neighborhood life already referred to; for, without neighborhood life the vicious classes can escape most of the restraint that would come from the fear of giving offense to those acquainted with them. We must, therefore, look for the moral salvation of cities in the re-establishment of healthy local associations. The part that the family has to play in accomplishing this has already been suggested.

But continence in marriage would tend to diminish vice in a much more direct way. Prostitution is the logical outcome of sensual ideals. If indulgence of passion is freely permitted within the bond of matrimony, it is difficult to see why the same indulgence, when precautions are taken to avoid offspring, should not be permitted in many cases to the unmarried. Furthermore, the cultivation of passion through the influence of

shame and ignorance makes young men incontinent and fills the brothels. The elimination of shame in the best families would tend to set a new standard for art and public amusements. Indecency would not be so often tolerated in literature, in the theater, on the bill-boards, and in social gatherings. Nudeness does not constitute indecency. The unclothed human form may be as chaste as driven snow, while a look, a grimace, an attitude, a concealment, may be suggestive of sensuality, and thus become grossly demoralizing.

The saloon is now "the poor man's club." It is the most generally available neighborhood meeting-place that the city has. This is doubtless the secret of much drunkenness and crime. The liquor traffic caters to the social instinct of man, and is thus enabled to multiply its victims and fill its coffers. If the saloon had a rival meeting-place, intemperance would be greatly checked. And still more would the adoption in virtuous families of a diet favorable to continence diminish both directly and by social influence the consumption of intoxicants and other stimulants.

Finally, the great problem of poverty would be solved if the unwelcome children were never born, and the neighborhood realized its unity and its responsibility for its own inhabitants.

The incorporation of a city provides in the political system for a much more elaborate co-operation than is possible under the ordinary forms of local government. The city has needs by reason of its very existence. The bounties of nature are no longer within reach of the individual, but must be brought to him by vast co-operative enterprises. For the protection of property, life, and health; for the construction of bridges, streets, and other avenues of travel and traffic; for the supply of water and light; for the removal of refuse; for the maintenance of parks, museums, and libraries; and for the performance of many other public services, the citizens have to unite their efforts.

In cities the environment of life from the cradle to the grave is artificial, the handiwork of man. Thus the opportunity and the necessity for co-operation open the way for the salvation of the city from the dangers that beset its life. In this matter the acceptance of social responsibility in the home would be of incalculable service; for the man who procreates, not accidentally, but purposefully, admits that he is answerable for his child's opportunities. He sees that the good work of the family may be largely counteracted by a vicious or unhealthy city environment. He is led to see that if he would protect his own child he must, as a citizen, proclaim the city's

responsibility for the conditions into which the next generation will be born. Shortsightedness and the inadequate recognition of the duty which the present owes to the future are responsible for much that is worst in existing municipal conditions. The irresponsibility of wealth is most manifest in the centers of trade and manufactures. At its base is the same thirst for present individual satisfaction that runs riot in sensual marriage. The realization of duty in one department of life will inevitably make the whole of life more responsible. Continence favors not only self-restraint but also simplicity. Responsibility for children is conducive to a sense of wider social responsibility. The possessor of wealth or wisdom or any other good will come to see that he holds it in trust, that he is a member of an organism, that if his neighbor suffers injury, he himself will receive harm, that the richness of his life depends not on his possessions, but on his social function loyally fulfilled. With the idea of responsibility for the welfare of children and for the right use of riches, a new ideal of civic greatness would come into the foreground. Health, cleanliness, beauty, simplicity, purity, freedom, life, would take the place of smoke, filth, vice, corruption, and sheer bigness and populousness.

"A great city is that which has the greatest men and women.
If it be a few ragged huts, it is still the greatest city in the whole world.
The place where a great city stands is not the place of stretch'd wharves, docks, manufactures, deposits of produce merely,
Nor the place of ceaseless salutes of newcomers or the anchor-lifters of the departing,
Nor the place of the tallest and costliest buildings or shops selling goods from the rest of the earth,
Nor the place of the best libraries and schools, nor the place where money is plentiest,
Nor the place of the most numerous population.
Where the city stands with the brawniest breed of orators and bards,
Where the city stands that is belov'd by these and loves them in return and understands them,
Where no monuments exist to heroes but in the common words and deeds,
Where thrift is in its place, and prudence is in its place,
Where the men and women think lightly of the laws,
Where the slave ceases, and the master of slaves ceases,
Where the populace rise at once against the never-ending audacity of elected persons,

. . . . . .

Where children are taught to be laws to themselves and to depend on themselves,

. . . . . .

Where women walk in public processions in the streets the same as men,

Where they enter the public assembly and take places
the same as the men;
Where the city of the faithfulest friends stands,
Where the city of the cleanliness of the sexes stands,
Where the city of the healthiest fathers stands,
Where the city of the best-bodied mothers stands
There the great city stands." [63]

CHAPTER XXI.

THE STATE.

IN all struggles for political and social betterment we find two methods employed, which sometimes come into rivalry,— one the appeal to the conscience of the individual citizen, the other the appeal to the organized forces of society. It is said by some that the laws are good enough, but what we need is good men in office. Others strive for a reform in the laws, seeming to think that good citizenship can be made to order. The true way of reform is less simple than either of these alternatives. We must have both good laws and good officers, both organization and integrity.

These two requisites for a nation's success in political life find their elements in the intelligence and conscience of individual citizens. A comprehension of the duties of citizenship without the will to fulfill them tends only to depravity and degeneration. The desire to be faithful to one's country without any knowledge of how to perform social duties leads only to blundering and deeper misery. The patriotism that says, "My country, right or wrong!" while having

in it an element necessary to national integrity, springs from the selfishness of the individual, which makes him always affirm that he is in the right, and always obey the blind instinct of self-defense; it springs from the narrowness of family pride which makes kinsmen hasten to each other's aid in every scheme for self-aggrandizement and in every effort to evade disagreeable penalties; it springs from the civic egotism which prompts every man to boast of his own city's superiority and enthusiastically ignore the facts of misgovernment, vice, and uncleanness which may be patent to any intelligent observer. Patriotism in our country often runs into bombast. True, there are plenty of our young men who stand ready to risk their lives in battle whenever their country may be at war. But the virtues of patriotism tell most in time of peace. The first great duty of the patriot is to be a well-governed, self-supporting man or woman. The second great duty is to stand ready to participate intelligently and faithfully in social co-operation, — family life, industrial enterprise, educational work, and the far-reaching tasks of political democracy. National glory can not long conceal civic corruption. National wealth can not long make the world oblivious of the indigence of the populace. Conscience, which moves the citizen to be loyal to his duty, and intelligence, which

enables him to co-operate with his fellows for the attainment of well-considered ends, are the indispensable conditions of a vigorous and worthy national life.

It is in the family that the nation is born and bred. The transformation of family life in the directions of purity, purposiveness, simplicity, and democratic organization would transform the state likewise. But we must admit the hopelessness of any immediate transformation in the great majority of families. Of what use, then, will the promulgation of the doctrines of this book be to the state? In this fast age we clamor for results; we are not satisfied with "the mills of the gods"—they grind too slowly. Perhaps the greatest obstacle to the acceptance of procreation as a method of political reform is the length of time required to make our efforts widely felt. When the daily newspapers appear at intervals of a few hours with the news of the world's doings, when the blunders of a few years in a city's government may doom future generations to wretched conditions of life, unchangeable except by almost impossible reconstructions; when great nations fight and the map of the world is changed in a few months,—we are loth to wait upon the tardy processes of nature. But there is no other way to make men than by procreation. "Haste makes waste" is as true a

proverb when applied to national development as when applied to domestic economy. It is to be noted, however, that leaders are as necessary as resolute, sturdy followers; and in the training of leaders the pioneer ethical families fulfill their most important function. The struggle for social regeneration must be carried on all along the line; the individual conscience must be quickened and scientific co-operation encouraged; the slow way of making good citizens by the lifelong work of the family must never be lost sight of, while the more rapid methods of education and political reform are being used wherever there is opportunity.

A change in family ideals would mean a change in national ideals. The ideal of service would replace that of self-aggrandizement. Our purpose as a nation would not be to inflate ourselves with riches or to make the world fear our bullets and our warships. Every nation has an opportunity for world-service through the contribution of its perfected character and institutions to the world-life. The days of national isolation are past. The organization of science, communication, commerce, and social reform is becoming international. The new expansion policy of the United States, coupled with the prospect of a better integration of the Anglo-Saxon race for its work of civilizing the world, stands side by

side with the Russian czar's international disarmament conference, as a portent of acknowledged national responsibility in world-development. The nations must look to the bulwarks of their strength. Homes, neighborhoods, cities, are the living constituent elements of every state. If they rot in sensuality, or harden into mere producing mechanisms, the proudest people's sovereign hand will be nerveless for the grasp of its world-problem.

"Take up the White Man's burden —
No iron rule of kings,
But toil of serf and sweeper —
The tale of common things.
The ports ye shall not enter,
The roads ye shall not tread,
Go, make them with your living,
And mark them with your dead." [64]

CHAPTER XXII.

HUMANITY.

UNCONQUERABLE time itself works on unceasingly, bringing the nations nearer to one another, and awakening the universal consciousness of the community of mankind; and this is the natural preparation for the organization of the world. It is no mere matter of accident that modern discoveries and numerous new methods of communication altogether serve this end, that the whole science of modern times follows this impulse and belongs in the first place to humanity, and only in a subordinate way to particular peoples, while a number of hindrances and barriers that lay between nations are disappearing. Even at the present day all Europe feels every disturbance in any particular state as an evil in which she has to suffer, and what happens at her extremest, limits immediately awakens universal interest. The spirit of Europe already turns its regards to the circuit of the globe, and the Aryan race feels itself called to manage the world.'' [65]

The conception of Humanity, a world-state, opens to us a vision of opportunity and duty that

calls us to a new religion, a religion of this world. Other-worldly religions are based upon the conception that this life is an evil, a limitation upon the soul of man, and that his supreme duty is to free himself from the bonds of being and merge himself into the Universal Life from which he sprang. Brahmanism and Buddhism in the East were the outcome of social conditions, and embodied in their precepts and their purposes that weariness of life characterizing peoples which are unable to attain a high degree of social organization, and which are consequently, subject to the caprices of nature, war, and oppression. The progressive nations of the world with their capacity for organized effort, need first of all a religion of humanity, whose purpose shall be the perfection of human society and the development of the highest type of men. We must have a religion of democracy, a religion that will frankly recognize the worthfulness of this life, and that will teach us to set manfully about the work of making it more worth living. One of the tenets of the new religion will surely be the duty of responsible procreation, made possible by a life temperate in all things, and accomplished by the co-operation of men and women in homes that have ideals.

"There can be no ideal society without ideal men; and for the production of those we require

not only insight but a motive power; fire as well as light. Perhaps a philosophic understanding of our social problems is not even the chief want of our times. We need prophets as well as teachers, men like Carlyle or Ruskin or Tolstoi, who are able to add for us a new severity to conscience or a new breadth to duty. Perhaps we need a new Christ. We want at least an accession of the Christlike spirit — the spirit of self-devotion to ideal ends — applying itself persistently in all the departments of life, and in the midst of all the complexities of our modern civilization." [66]

It is the despair of social reform that co-operation, except for strictly selfish purposes, is a difficult thing to bring about. Every reformer pulls his own way while the enemies of progress and freedom organize compact "machines" whose motive force is money or other worldly gain. With the reform of marriage, conditions are quite different. For the building of an ideal home the co-operation of two persons only is primarily required. However defective our laws may be, they do not present any great positive hindrances to right conduct on the part of those who have the will to act rightly. A young man or woman, therefore, who is eager to do something for humanity, does not need to wait until a

multitude are ready to band together for the pursuit of ideal ends, but may at once in the preparation for marriage and in its consummation in parenthood contribute most unerringly to the social and political welfare of his country and the world.

NOTES.

Note 1, page 9.— The celibacy of the priesthood was not an original idea with Roman Catholic Christians. Five hundred years before Christ, Buddha had founded a religion in India which enjoined chastity upon its priests, and the influence of Hindu and Persian asceticism can be traced through the first centuries of the Christian religion.

"With the conquests of Alexander, Judaism was exposed to new influences, and was brought into relation at once with Grecian thought and with the subtle mysticism of India, with which intercourse became frequent under the Greek Empire. Beyond the Indus the Sankhya philosophy was already venerable, which taught the nothingness of life, and that the supreme good consisted in the absolute victory over all human wants and desires. Already Buddha had reduced his philosophy into a system of religion, the professors of which were bound to chastity — a rule impossible of observance by the world at large, but which became obligatory upon its innumerable priests and monks, when it spread and established itself as a church, thus furnishing the prototype which was subsequently copied by Roman Christianity." — *Henry C. Lea, in "A Historical Sketch of Sacerdotal Celibacy in the Christian Church," p. 23.*

"There is a great difference between the degrees of earnestness with which men exert themselves in the repression of their sensual passions, and in the amount of indulgence which is conceded to their lower nature; but there is no difference in the direction of the virtuous

impulse. While, too, in the case of adultery, and in the production of children, questions of interest and utility do undoubtedly intervene, we are conscious that the general progress turns upon an entirely different order of ideas. The feeling of all men and the language of all nations, the sentiment, which though often weakened, is never wholly effaced, that this appetite, even in its most legitimate gratification, is a thing to be veiled and withdrawn from sight, all that is known under the names of decency and indecency, concur in proving that we have an innate, intuitive, instinctive perception that there is something degrading in the sensual part of our nature, something to which a feeling of shame is naturally attached, something jars with our conception of purity, something that we could not with any propriety ascribe to an all holy being. . . . It is this feeling that lies at the root of the whole movement I have described, and it is this, too, that produced that sense of the sanctity of perfect continence which the Catholic Church has so warmly encouraged, but which may be traced through the most distant ages, and the most varied creeds." —*W. E. H. Lecky, in "History of European Morals," Vol. 1, p. 108.*

Note 2, page 15.— Mutual desire and agreement are not generally regarded as sufficient ground for divorce, although separation of husband and wife is often legally accomplished where "unfaithfulness," or adultery, is not proved.

"Though marriage involves, for its inception, the highest exercise of unbiased volition, the existence of the state of marriage after its creation excludes, with equal peremptoriness the notion of its dissolubility at the bidding of license or caprice on either side, or even on both sides. So soon as once the state of marriage is

created, the parties to it are no longer in a condition of responsibility only to one another. Beside them and above them is the community to which they belong.

"The community not only represents the claims of possible children and relations of all sorts, deeply concerned in the fixity and permanence of bonds which control their own lives, but has an interest peculiarly its own. It is of the utmost concern to the community that the family groups which compose it, in the last analysis, should be definite and unmutilated; that the utmost opportunity should be afforded for the quiet and orderly development of the affections and of the sentiments of mutual trust and dependence which are only brought to maturity in the lifelong home; that the family should be a school for the restraint of passion, for self-discipline, and for conciliatory self-surrender, not an arena for the practice of irresponsible self-indulgence; that, in fine, in the family the social capacities should gain predominance over the centrifugal individualism of savagery, and the state itself should be at once reflected and anticipated in its most ubiquitous and natural type." —*Sheldon Amos, in "The Science of Politics," pp. 165, 166.*

Note 3, page 16.—"The mystical character which the church imparted to marriage has been extremely influential. Partly by raising marriage into a sacrament, and partly by representing it as, in some mysterious and not very definable sense, an image of the union of Christ with his church, a feeling was fostered that a lifelong union of one man and one woman is, under all circumstances, the single form of intercourse between the sexes that is not illegitimate, and this conviction has acquired the force of a primal moral intuition."— *W. E. H. Lecky, loc. cit, Vol. II, p. 367.*

Note 4, page 17.—"Marriage is not only a relation between persons, and so a mutual contract; it is also a relation toward society and the state, and therefore a social and civil contract."—*B. Franklin, D. D., in "Marriage and Divorce," p. 128.*

"A social relation, say the relation of husband and wife, would be an unsanctified unity of repellent atoms through desires which turn them into external means of each other's life, if those who participate in it were not, by the fact of their union, brought into the conscious presence of something higher than their individuality. In fact, in this most direct union of individuals, nature generally takes care of this, by awaking affections which make the interests of the children (who represent the continued unity of the family) predominant over the separate interests of the heads of the family."—*Edward Caird, in "Critical Philosophy of Immanuel Kant," Vol. II, p. 402.*

Note 5, page 20.—In ancient India both Brahmanism and Buddhism postulated the worthlessness of life in this world. Yet the laws of Manu, which were recognized as authoritative by the believers in Brahmanism, made marriage and reproduction a duty. This is accounted for by the existence of ancestor worship and the consequent necessity of a man's having a son to honor his spirit after death. Furthermore, procreation was rendered less responsible by the belief in the transmigration of souls, on account of which a child was not considered to be in reality a new being, but simply the embodiment of some soul making the endless journey through the cycle of existences. Buddha did not deny transmigration, but proclaimed that the supreme end of life was to get out of the cycle, and lose one's self in Nirvana, which, to the western mind at least, means annihilation. But suicide

would not accomplish the desired end; it would only thrust the soul back into a new chain of transmigrations. According to Buddha the only way to escape from existence was to *think* one's way out of it. Only the elect few, indeed only those who had already nearly reached the end of the cycle of existences, could hope to attain Nirvana at once. Upon these, the priests of Buddhism, celibacy was enjoined. They in their own lives were supposed to attain the summit of existence, the complete fulfillment of life ending in the annihilation of individual consciousness, and, therefore, to them offspring were unnecessary and impossible.

Note 6, page 25.— "*An Essay on the Principle of Population*," by Rev. T. R. Malthus, first published in 1798. Malthus's principal idea was that population naturally tends to increase by geometrical progression, while the means of subsistence can not possibly increase, in the long run, faster than by arithmetical progression. The obvious conclusion from these premises was that the increase of population must be checked by "moral restraint, vice, or misery." The "moral restraint" advocated by Malthus was the postponement of marriage until comparatively late in life, and strict chastity outside of the marriage relation. He says, p. 404: "It is not required of us to act from motives to which we are unaccustomed; to pursue a general good which we may not distinctly comprehend, or the effect of which may be weakened by distance and diffusion. The happiness of the whole is to be the result of the happiness of individuals, and to begin first with them. No co-operation is required. Every step tells. He who performs his duty faithfully will reap the full fruits of it, whatever may be the number of others who fail. This duty is intelligible to the humblest capacity. It is merely that he is not to bring beings into

the world for whom he can not find the means of support. When once this subject is cleared from the obscurity thrown over it by parochial laws and private benevolence, every man must feel the strongest conviction of such an obligation. If he can not support his children, they must starve; and if he marry in the face of a fair probability that he shall not be able to support his children, he is guilty of all the evils which he thus brings upon himself, his wife, and his offspring. It is clearly his interest, and will tend greatly to promote his happiness, to defer marrying, till by industry and economy he is in a capacity to support the children that he may reasonably expect from his marriage; and as he can not in the meantime gratify his passions without violating an express command of God, and running a great risk of injuring himself or some of his fellow creatures, considerations of his own interest and happiness will dictate to him the strong obligation to a moral conduct while he remains unmarried."

Malthus's chief error seems to have been his failure to recognize the possibility of a voluntary limitation of offspring *after marriage*. He would have all men wait before marrying until they have accumulated enough property to insure their ability to support as many children as they "may reasonably expect" from their late marriages. Evidently he had not got beyond the current conception of marriage, which is, by definition, a state of habitual and frequently recurring sexual intercourse between a man and a woman, no one act of which has any conscious and definite relation to procreation, but as a general result of which children, few or many, are born under the providence of God. In all cases the individual should, of course, limit the number of his children to such an extent that he would be able to care for them. This duty, however, ought not to necessitate harmful

delay in the formation of a home. Moreover, applying Malthus's own ethical rule there would be no reason from the social standpoint why a family should not contain a dozen children if their procreation and rearing could be properly accomplished without too seriously limiting the lives of the parents. One thing Malthus certainly failed to urge, namely, that social obligation requires the prudent and fit couple *to have children, and, within reasonable limits, to have as many as they can properly care for.*

John Stuart Mill represents a great advance beyond Malthus in the ethics of marriage. In his "Principles of Political Economy," Book II, chapter XIII, section 1, he says: "One can not wonder that silence on this great department of human duty should produce unconsciousness of moral obligations, when it produces oblivion of physical facts. That it is possible to delay marriage, and to live in abstinence while unmarried, most people are willing to allow; but when persons are once married, the idea in this country never seems to enter anyone's mind that having or not having a family, or the number of which it shall consist, is at all amenable to their own control. One would imagine that children were rained down upon married people, direct from heaven, without their being art or part in the matter; that it was really, as the common phrases have it, God's will, and not their own, which decided the numbers of their offspring."

Other passages from J. S. Mill's "Political Economy" are the following:—

"One of the most binding of all obligations, that of not bringing children into the world unless they can be maintained in comfort, and brought up with a likelihood of its continuance, is both disregarded in practice and made light of in theory in a manner disgraceful to human intelligence." — *Book II, chapter I, section 3.*

"Everyone has a right to live. We will suppose this granted. But no one has a right to bring creatures into life, to be supported by other people. Whoever means to stand upon the first of these rights must renounce all pretension to the last. . . . Yet there are abundance of writers and public speakers, including many of most ostentatious pretensions to high feeling, whose views of life are so truly brutish, that they see hardship in preventing paupers from breeding hereditary paupers in the very workhouse itself." — *Book II, chapter XII, section 2.*

"Discussions on the condition of the laborers, lamentations over its wretchedness, denunciations of all who are supposed to be indifferent to it, projects of one kind or another for improving it, were in no country and no time of the world so rife as at present; but there is a tacit agreement to ignore totally the law of wages, or to dismiss it in a parenthesis, with such terms as 'hard-hearted Malthusianism, as if it were not a thousand times more hard-hearted to tell human beings that they may, than that they may not, call into existence swarms of creatures who are sure to be miserable, and who are most likely to be depraved; and forgetting that the conduct, which it is reckoned so cruel to disapprove, is a degrading slavery to a brute instinct in one of the persons concerned, and most commonly, in the other, helpless submission to a revolting abuse of power." — *Book II, chapter XI, section 6.*

And Herbert Spencer, in "Principles of Ethics," Vol. I, p. 550, says: "If improvident marriages are to be reprobated — if to bring children into the world when there will probably be no means of maintaining any, is a course calling for condemnation; then there must be condemnation for those who bring many children into the world

when they have means of properly rearing only a few. Improvidence after marriage can not be considered right if improvidence before marriage is considered wrong."

Note 7, page 27.—Pp. 339–348. Mr. Galton says, p. 343: "It is a maxim of Malthus that the period of marriage ought to be delayed in order that the earth may not be overcrowded by a population for whom there is no place at the great table of nature. If this doctrine influenced all classes alike, I should have nothing to say about it here, one way or another, for it would hardly affect the discussions in this book; but as it is put forward as a rule of conduct for the prudent part of mankind to follow, while the imprudent are necessarily left free to disregard it, I have no hesitation in saying that it is a most pernicious rule of conduct in its bearing upon the race. Its effect would be such as to cause the race of the prudent to fall, after a few centuries, into an almost incredible inferiority of numbers to that of the imprudent, and it is therefore calculated to bring utter ruin upon the breed of any country where the doctrine prevailed. I protest against the nobler races' being encouraged to withdraw in this way from the struggle for existence."

Note 8, page 27.—"Civilization, with its social, moral, and material complications, has introduced a disturbing and conflicting element. It is not now, as Mr. Wallace depicts, that intellectual has been substituted for physical superiority, but that artificial and conventional have taken the place of natural advantages as the ruling and deciding force. It is no longer the strongest, the healthiest, the most perfectly organized; it is not men of the finest *physique*, the largest brain, the most developed intelligence, the best *morale*, that are 'favored' and successful 'in the struggle for existence,' that survive, that

rise to the surface, that 'natural selection' makes the parents of future generations, the continuators of a picked and perfected race. It is still 'the most favored,' no doubt, in some sense, who bear away the palm, but the indispensable favor is too often that of fortune, not of nature. The various influences of our social system combine to traverse the righteous and salutary law which God ordained for the preservation of a worthy and improving humanity; and the 'varieties' of man that endure and multiply their likenesses, and mold the features of the coming times, are not the soundest constitutions that can be found among us, nor the most amiable or self-denying tempers, nor the most sagacious judgments, nor even the most imperious and persistent wills, but often the precise reverse,— often those emasculated by luxury and damaged by want, those rendered reckless by squalid poverty, and those whose physical and mental energies have been sapped, and whose characters have been grievously impaired, by long indulgence and forestalled desires."— *W. R. Greg, in "Enigmas of Life," pp. 123, 124.*

"In a wild state, by the law of natural selection, only or chiefly, the sounder and stronger specimens were allowed to continue their species; with us, thousands with tainted constitutions, frames weakened by malady or waste, brains bearing subtle and hereditary mischief in their recesses, are suffered to transmit their terrible inheritance of evil to other generations, and to spread it through a whole community."—*Ibid., p. 125.*

"A republic is *conceivable* in which paupers should be forbidden to propagate; in which all candidates for the proud and solemn privilege of continuing an untainted and perfecting race should be subjected to a pass or a competitive examination, and those only be suffered to

transmit their names and families to future generations who had a pure, vigorous, and well-developed constitution to transmit; so that paternity should be the right and function exclusively of the *élite* of the nation, and humanity be thus enabled to march on securely and without drawback to its ultimate possibilities of progress." — *Ibid., p. 132.*

"It can not be denied that the tendency, in communities of advanced and complicated civilization, to multiply from their lower rather than higher specimens, constitutes one of the most formidable dangers with which that civilization is threatened; and, if not counterworked in time, must bring about eventually the physical, and along with that moral and intellectual deterioration of the race." — *Ibid., p. 138.*

"In every country in which a large standing army is kept up, the finest young men are taken by conscription or are enlisted. They are thus exposed to early death during war, are often tempted into vice, and are prevented from marrying during the prime of life. On the other hand, the shorter and feebler men, with poor constitutions, are left at home, and consequently have a much better chance of marrying and propagating their kind."— *Charles Darwin, in "Descent of Man and Selection in Relation to Sex," p. 152.*

"A most important obstacle in civilized countries to an increase in the number of men of a superior class has been strongly insisted on by Mr. Greg and Mr. Galton, namely, the fact that the very poor and reckless, who are often degraded by vice, almost invariably marry early, while the careful and frugal, who are generally otherwise virtuous, marry late in life so that they may be able to support themselves and their children in comfort. Those who marry early produce within a given period not

only a greater number of generations, but, as shown by Dr. Duncan, they produce many more children. The children, moreover, that are born by mothers during the prime of life are heavier and larger, and therefore more vigorous, than those born at other periods. Thus the reckless, degraded, and often vicious members of society tend to increase at a quicker rate than the provident and generally virtuous members."— *Ibid.*, *pp. 156, 157.*

"We must remember that progress is no invariable rule. It is very difficult to say why one nation rises, becomes more powerful, and spreads more widely than another. Or why the same nation progresses more quickly at one time than at another. We can only say that it depends on an increase in the actual number of the population, on the number of men endowed with high intellectual and moral qualities, as well as on their standard of excellence. Corporeal structure appears to have little influence, except as far as vigor of body leads to vigor of mind."—*Ibid.*, *p. 159.*

"Who can positively say why the Spanish nation, so dominant at one time, has been distanced in the race. The awakening of the nations of Europe from the Dark Ages is a still more perplexing problem. At that early period, as Mr. Galton has remarked, almost all the men of a gentle nature, those given to meditation or culture of the mind, had no refuge except in the bosom of a church which demanded celibacy; and this could hardly fail to have a deteriorating influence on each successive generation. During this same period the Holy Inquisition selected with extreme care the freest and boldest men in order to burn or imprison them. In Spain alone some of the best men — those who doubted and questioned, and without doubting there can be no progress — were eliminated during three centuries at the rate of a thousand a year."— *Ibid.*, *p. 160.*

"Obscure as is the problem of the advance of civilization, we can at least see that a nation which produced during a lengthened period the greatest number of highly intellectual, energetic, brave, patriotic, and benevolent men, would generally prevail over less favored nations." —*Ibid., p. 161.*

Note 9, page 27.— See article by W. O. Atwater, in the *Century Magazine*, Vol. XXI, Nov., 1891, pp. 101–112.

Note 10, p. 32.— "A young woman without fortune, when she has passed her twenty-fifth year, begins to fear, and with reason, that she may lead a life of celibacy, and with a heart capable of forming a strong attachment feels, as each year creeps on, her hopes of finding an object on which to rest her affections gradually diminishing, and the uneasiness of her situation aggravated by the silly and unjust prejudices of the world."—*Malthus, loc. cit., p. 398.*

Among the lower animals and among many savage races the female has a great degree of freedom in choosing her mate. Says Edward Westermarck: "It should be noted that among savages it is, as a rule, the man only that runs the risk of being obliged to lead a single life. Hence it is obvious that to the best of his ability he must endeavor to be taken into favor by making himself as attractive as possible. In civilized Europe, on the other hand, the opposite occurs. Here it is the woman that has the greatest difficulty in getting married."—"*The History of Human Marriage*," *p. 185.*

"The transition from the animal to the human state has wrought a complete revolution in the sexual relations, and transferred the selective power absolutely from the female to the male sex. In no other department has there been so great a reversal of natural law."—*Lester F. Ward, in "Dynamic Sociology," Vol. I, p. 615.*

"The first step toward the subjugation of the female sex was the conquest by the males of her prerogative of selection. This was the surrender of her *virtue* in the primary sense of the word — of her *power* over men, over society, over her own interests." — *Ibid., p. 648.*

A considerable degree of freedom of choice seems to have been permitted to woman among the ancient Hindus, as indicated by the following provisions of their sacred law: —

"Three years let a damsel wait, though she be marriageable; but after that time let her choose for herself a bridegroom of equal caste and rank. If being not given in marriage, she herself seeks a husband, she incurs no guilt, nor does he whom she weds." — "*The Laws of Manu*," *IX, 90, 91; "Sacred Books of the East," Vol. XXV, p. 343.*

After indicating that woman's false position in reference to marriage is due to her not having the privilege of taking the initiative, Dr. W. H. Byford says: "I am willing to incur the risk of ridicule by protesting that, in a matter in which her very heart is at stake, woman be placed upon an equal footing with man. As society is now constituted, and perhaps ever must be, woman is *the family* almost; at least she is the soul and life of it, with its quality and relations she is more interested and identified, and her welfare more influenced by it than man. If, therefore, there is any difference, she is entitled to the exclusive privilege of choosing, not only from among those who prostrate themselves at her feet, but all the opposite sex."—"*The Philosophy of Domestic Life*," *p. 57.*

Note 11, page 35.— Henry D. Thoreau, in "Familiar Letters," p. 251.

Note 12, page 37.—"Great lawgivers, the founders of beneficent religions, great philosophers, and discoverers

in science aid the progress of mankind in a far greater degree by their works than by leaving a numerous progeny." — *Darwin, loc. cit., p. 154.*

"He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief. Certainly the best works, and of greatest merit for the public, have proceeded from the unmarried or childless men, which both in affection and means have married and endowed the public. Yet it were great reason that those that have children should have greatest care of future times, unto which they know they must transmit their dearest pledges."— *Bacon's "Essays," VIII, "Of Marriage and Single Life."*

Note 13, page 38.— See Plato's "Republic," Book V. Mr. Lecky, speaking of the position of women among the Greeks, says: "Plato had argued that women were equal to men; but the habits of the people were totally opposed to this theory. Marriage was regarded chiefly in a civic light, as a means of producing citizens, and in Sparta it was ordered that old or infirm husbands should cede their wives to stronger men."—"*History of European Morals," Vol. II, p. 307. See also George Grote, "History of Greece, Vol. I, pp. 488, 489.*

Note 14, page 39.— General Assembly of Ohio, 1898, House Bill No. 281, by Mr. Parker.

Note 15, page 39.—"Man scans with scrupulous care the character and pedigree of his horses, cattle, and dogs before he matches them; but when he comes to his own marriage he rarely, or never, takes any such care. He is impelled by nearly the same motives as the lower animals, when they are left to their own free choice, though he is in so far superior to them that he highly values mental charms and virtues. On the other hand

he is strongly attracted by mere wealth or rank. Yet he might by selection do something not only for the bodily constitution and frame of his offspring, but for their intellectual and moral qualities. Both sexes ought to refrain from marriage if they are in any marked degree inferior in body or mind."— *Darwin, loc. cit., p. 706.*

Note 16, page 55.— Franklin H. Giddings, "Principles of Sociology," pp. 291, 292, 333, 352, 353, 414-416.

Note 17, page 58.—"Essays," First Series, "Friendship."

Note 18, page 59.—"No affection, save friendship, has any eternity in it. Friendship, ought, therefore, always to be cultivated in love itself."— *W. R. Alger, in "The Friendships of Women," p. 104.*

"If a husband be truly the friend of his wife,—as he ought to be,—his love for her as a friend could be just as strong, just as tender, just as permanent and unswerving, if she were not his wife, nor ever might be. It is such a friendship as this which gives a superadded joy — in its then abounding opportunities and unhindered privilege of freest expression — to the rarest blessings attainable in the closest and holiest of all human companionships."— *H. Clay Trumbull, in "Friendship the Master Passion," p. 111.*

"A true friendship between a husband and a wife may precede the love which led to their marriage union, or, again, it may follow that love as the choicest of its incidental results; but whether it comes earlier or later than mere wedded love as such, there, as everywhere, the love which is friendship transcends all other loves."— *Ibid., p. 113.*

"Married love is destined to *increase*, to develop. In many marriages this growth is checked, because the married couple, too secure in possession, neglect to be

ever acquiring fresh mutual love and esteem. Their affection fades into indifference and merely external habit. This love may be also impeded and choked when love is too selfish, when those who love desire to belong to each other in a fashion altogether too partial and exclusive, when one can not bear that the other should exist in any sense for other pursuits, or for other individuals, also, but regards all free emotion, all interest bestowed upon other persons or other matters as a deprivation and an injury." —*Martensen, in "Christian Ethics" (Social), p. 30.*

Note 19, page 69.—"Courtship, with its vivid perceptions and quickened emotions, is a great opportunity for evolution; and to institute and lengthen reasonably a period so rich in impression is one of its latest and highest efforts. To give love time, indeed, has been all along, and through a great variety of arrangements, the chief means of establishing it on the earth. Unfortunately, the lesson of nature here is being all too slowly learned even among nations with its open book before them. In some of the greatest of civilized countries, real mutual knowledge between the youth of the sexes is unattainable, marriages are made only by a higher kind of purchase, and the supreme step in life is taken in the dark. . . . The people of America have proved that the blending of the sweet currents of different family lives in social intercourse, in recreation, and — most original of all — in education, can take place freely and joyously without any sacrifice of man's reverence for woman, or woman's reverence for herself, and, springing out of these naturally mingled lives, there must more and more come those sacred and happy homes which are the surest guarantees for the moral progress of a nation." — *Henry Drummond, in "The Ascent of Man," pp. 304, 305.*

Note 20, page 69 — Aristotle suggested that men should marry at thirty-seven and women at eighteen, in order that their reproductive powers might decline together. It is possible that from the purely physiological standpoint a strong argument could be made for some such difference in the ages of a married couple. But the requirements of modern home life and the companionship of husband and wife necessitate the mating of persons of nearly the same age. It is generally considered desirable that the wife should be somewhat younger than the husband, but some of the chief practical reasons for this belief would be effectually removed by the rule of continence in marriage. Of course, the older people are when they marry, the less important in general is a difference of a few years in their ages.—*See Aristotle's "Politics," VII, 16, § 9.*

Note 21, page 70.—"Marriage is not a mysterious, wonder-working institute of the Almighty, which can not be studied by the common mind, but a simple necessity laid in man's social nature, which may be read and understood by everyone who will investigate that nature. . . . It should not be entered in blindness, but rather in the daylight of a perfect knowledge of its rules and regulations, its provisions and conditions, its laws and privileges, so that no uncertainty shall attend its realization, no unhappy revealments shall follow a knowledge of its reality. . . . Its relations involve some of the most stern duties and acts of self-denial that men are called upon to perform."—*G. S. Weaver, in "Hopes and Helps for the Young," p. 231.*

Note 22, page 71.— In Charles Kingsley's "Westward Ho!" there is a beautiful tale about the founding of the "Brotherhood of the Rose." Frank Leigh, at a meeting of Rose Salterne's rival lovers, says, p. 180, "Why should

we not make this common love to her whom I am unworthy to name, the sacrament of a common love to each other? Why should we not follow the heroical examples of those ancient knights, who, having but one grief, one desire, one goddess, held that one heart was enough to contain that grief, to nourish that desire, to worship that divinity; and so uniting themselves in friendship until they became but one soul in two bodies, lived only for each other in living only for her, vowing as faithful worshipers to abide by her decision, to find their own bliss in hers, and whomsoever she esteemed most worthy of their love, to esteem most worthy also?"

In George Ebers's "Uarda" there is another pleasing episode in the first love scene between the heroine and Prince Rameri. Uarda says:—

"'When I was strong, I often had to go late in the evening to fetch water from the landing-place where the great water-wheel stands. Thousands of drops fall from the great earthenware pails as it turns, and in each you can see the reflection of a moon, yet there is only one in the sky. Then I thought to myself, so it must be with the love in our hearts. We have but one heart, and yet we pour it out into other hearts without its losing in strength or in warmth. I thought of my grandmother, of my father, of little Scheran, of the gods, and of Pentaur. Now I should like to give you a part of it too.'

"'Only a part?' asked Rameri.

"'Well, the whole will be reflected in you, you know,' said Uarda, 'as the whole moon is reflected in each drop.'

"'It shall!' cried the prince, clasping the trembling girl in his arms, and the two young souls were united in their first kiss."—*Pp. 362, 363.*

Note 23, page 75.—It is not always easy, especially for a young person, to find out what are "pure and scientific

sources" of information regarding sex and its functions. I know of no better literature for the young on this subject than the excellent booklets by Dr. Mary Wood-Allen, of Ann Arbor, Mich., entitled "Almost a Man" and "Almost a Woman." For more extended treatises, the books in the "Self and Sex Series" by Dr. Wood-Allen and Dr. Sylvanus Stall are to be recommended. For nature studies in reproduction, Miss Margaret Warner Morley's "A Song of Life" and "Life and Love," are excellent and beautiful books. There are, of course, numberless "doctor books" containing more or less trustworthy information, but their tendency is to treat too much of pathological conditions, and all too often they are simply advertising media for men who wish to make money off the ignorance and misfortunes of the people. For mature students Dr. H. Newell Martin's "Human Body," eighth edition, contains an excellent chapter on "Reproduction." Perhaps as simple a test as can be applied to literature on the subject of sexual functions by the individual reader is this: if the author works upon the fears of his readers, or devotes most of his space to a discussion of sexual ailments, the book should be laid aside; on the other hand, if he presents an ethical ideal, and treats of the *functions* of sex from the standpoint of physiology and biology, the book should receive further consideration. It is not to be expected, however, that a person can get an adequate knowledge of sex simply by reading. Men and women have different sex problems to solve, and naturally do not take exactly the same point of view. For this reason it seems altogether necessary that, before marriage, a young man and a young woman should discuss sex problems and compare their experiences. Discussion without knowledge would be fruitless. Knowledge without discussion would furnish no safeguard against mutual misunderstanding.

Note 24, page 82.— There is no reason for being arbitrary in fixing the number of children suitable for a family. In general, parents who are better fitted for reproduction, and have more ample means for educating their children, should have a larger number; while those who are less fit, and have more limited resources, should have fewer. It is not likely that a woman will be able to mother more than half a dozen children without putting too great limitations upon her own life for the good of the home. On the other hand, a single child in a family does not even provide for a stationary population, and is likely to be spoiled by being made the too exclusive object of parental solicitude without having a chance to learn responsibility in association with brothers and sisters.

Note 25, page 83.— "The apparent object of the passion between the sexes is the continuation of the species, and the formation of such an intimate union of views and interests between two persons as will best promote their happiness, and at the same time secure the proper degree of attention to the helplessness of infancy and the education of the rising generation; but if every man were to obey at all times the impulses of nature in the gratification of this passion without regard to consequences, the principal part of these important objects would not be attained, and even the continuation of the species might be defeated by a promiscuous intercourse." — *Malthus, loc. cit., pp. 441, 442.*

"The obvious design of sexual desire is the reproduction of the species. . . . The pleasure attached to this function is simply to insure reproduction, and nothing more. The gratification of this passion, or indeed of any other, beyond its legitimate end, is an undoubted violation of natural law, as may be determined

by the light of nature, and by resulting moral and physical evils." —*J. R. Black, M. D., in "The Laws of Health," p. 232.*

"The Bible furnishes no foundation for the conclusion that sensual gratification is an aim of marriage. It is remarkable that as yet no attempt has been made to apply the fundamental principles of Christianity to the regulation of the sexual relation of marriage. Powerful as these principles have been in forming and maintaining a chaste life among the unmarried, thus far the central doctrine of the Christian religion, that the lower nature must be made subservient to the higher, has not been brought to bear with any degree of force upon men and women in the marriage relation. . . . Every child has the right to be well-born. It is the duty of parents to make the prenatal conditions of their child the most favorable to the development of a strong body and mind. To allow a physical appetite to overthrow these conditions is a sin. Furthermore, if this gratification tends to dethrone the spiritual element and aim of marriage, it is also wrong. . . . Sexual gratification should be invariably subjected to the great aims of the well-being of children and of the development of character." — *Charles F. Thwing, in "The Family," pp. 100, 101.*

"Whether the married life shall be a celibate life is to be determined by that mutual love and respect which are presupposed in marriage. Purity is a duty as binding in the wedded as in the unwedded state. . . . Reason and not passion, a regard for moral character and not a love of pleasure, respect for the right of children unborn, suggest the principles which should guide the husband and the wife in a relation in which injustice and impurity are as easy as they are common."—*Ibid., p. 145.*

Sexual intercourse for procreation only was, to some

extent, a practice among early Christians. "The apologists, Justin Martyr about the year 150, Athenagoras about 180, and Minucius Felix about 200, all refer to the chastity and sobriety which characterized the sect (Christians), the celibacy practiced by some members, and the single marriage of others, of which the sole object was the securing of offspring, and not the gratification of the passions." — *Lea, loc. cit., p. 33.*

It is related of Zenobia, the celebrated queen of Palmyra, that "she never admitted her husband's embraces but for the sake of posterity. If her hopes were baffled, in the ensuing *month* she reiterated the experiment." — *Edward Gibbon, in "The History of the Decline and Fall of the Roman Empire," Vol. I, p. 350, note.*

Note 26, page 85.— See Dr. Geo. H. Napheys, in "The Physical Life of Woman," pp. 184, *et seq.* Dr. Martin says: "The absence of the menstrual flow is normal during pregnancy and while suckling; and in some rare cases it never occurs throughout life, even in healthy women capable of bearing children."— "*The Human Body," eighth edition, p. 659.*

Note 27, page 86.— There is every reason to believe that most married people have *no* program at first. And the best answer to many who object to continence is simply to say, "Very well, then,— what course *are* you going to adopt?"

Note 28, page 88.— Samuel H. Terry, in "Controlling Sex in Generation," quoted by F. W. Abbott, M. D., in "Limitation of the Family," pp. 21, 22.

Note 29, page 89.— Dr. Wm. Acton, in "The Functions and Disorders of the Reproductive Organs," p. 122.

Note 30, page 90.— Spencer, in "Principles of Ethics," Vol. I, p. 543. The general discussion referred to in the

text will be found on pages 541–543 and 550–553. On page 553, Mr. Spencer says, referring to sexual indulgence during pregnancy, and too frequent child-bearing: "Here, then, as in sundry preceding cases, evolutionary ethics utters an interdict which current ethics from whatever source derived, shows no signs of uttering."

Note 31, page 90.— "Society looks with bitterest contempt upon a temporary union whose only object is gratification, and the price of which is money; but, for the life of me, I can hardly see any distinction between that and the more permanent one where a very much larger price is paid."—*Rev. Minot J. Savage, in "Man, Woman, and Child," p. 66.*

"When the demands of civil law are complied with, men and women deem themselves, and are deemed by others, to have imposed all the restraint upon their carnal natures necessary to fill the ends of right and of law. Consequently, when evils, in the form of disease, make their appearance in the organs devoted to the generative function, these diseases are not perceived to be the special result of any form of unlawful behavior, but they are usually supposed to be inflictions sent in some way by an overruling power and for the spiritual well-being of the victim."—*J. R. Black, M. D., loc. cit., p. 252.*

Note 32, page 91.— There are certain women who seem to be especially liable to conceive, no matter at what time during the inter-menstrual period the act takes place."—*Dr. Sydney Barrington Elliot, in "Aedoeology," p. 170.*

"Sexual congress is most apt to be followed by pregnancy if it occur immediately after a menstrual period. . . . The menstrual process probably is a special preparation of the womb for the reception of an embryo and its nourishment. There is, however, evidence that ova

are occasionally discharged at other than the regular monthly periods of ovulation and may be fertilized and cause a pregnancy."— *Dr. H. Newell Martin, loc. cit., p. 662.*

"The *time* when impregnation is most apt to take place is probably during the eight or ten days immediately following the cessation of the menstrual discharge; and some consider the menstrual epoch and the few days preceding it a period of susceptibility. Considering the three to five days of the flow, the four to seven preceding it, and the eight or ten following it the fertile period, we have remaining a little more than a week of comparative insusceptibility, which has been termed the 'agenetic' period; but this rule has so many exceptions that we may safely say no period of absolute infertility exists."— *Dr. F. W. Abbott, in "Limitation of the Family," p. 9.*

Note 33, page 92.—"Women, who from infancy are trained to think of themselves as invalids, are very apt to become such by the time they have passed through the feverish excitement attendant upon fashionable marriage, and have entered upon their first pregnancy. They have heard of longings, and so they begin to cultivate them as a part of their regular program. The usual result is to fix the mind on something impossible to get, and then worry lest the child should be marked by that impossible thing."— *Dr. Sarah Hackett Stevenson in "The Physiology of Woman," p. 96.*

Note 34, page 93.—"During the whole period of gestation the woman is not merely supplying from her blood nutriment for the fœtus, but also through her lungs and kidneys, getting rid of its wastes; the result is a strain on her whole system which, it is true, she is constructed to bear and will carry well if in good health, but which is severely felt if she be feeble or suffering from disease.

The healthy married woman who endeavors to evade motherhood because she thinks she will thus preserve her personal appearance, or because she dislikes the trouble of a family, deserves but little sympathy; she is trying to escape a duty voluntarily undertaken, and owed to her husband, her country, and her race; but she whose strength is undermined, and whose life is made one long discomfort for the sexual gratification of her husband, deserves every consideration. . . .

"Apart from pregnancy, moreover, a woman's health is often injured by frequent sexual intercourse. A physician who has unusual opportunities of knowing, states that he has reason to believe that not only is the act of sexual congress at best, from a physical point of view, a mere nuisance to the majority of women belonging to the more luxurious classes of society after they attain to the age of twenty-two or twenty-three, but that a very considerable proportion suffer acute pain from it such as, if frequent, breaks down the general health."—*Dr. H. Newell Martin, loc. cit., pp. 663, 664.*

It seems that in practical social ethics some savage tribes surpass most civilized men in certain respects. Westermarck, in discussing the causes of polygamy, says: "There are several reasons why a man may desire to possess more than one wife. First, monogamy requires from him periodical continence. He has to live apart from his wife, not only for a certain time every month, but, among many peoples, during her pregnancy also. Among the Shawanese, for instance, 'as soon as a wife is announced to be in a state of pregnancy, the matrimonial rights are suspended and continency preserved with a religious and mystical scrupulosity.' This suspension of matrimonial rights is usually continued till a considerable time after child-birth. . . . Very commonly in a state of

savage and barbarous life, the husband must not cohabit with his wife until the child is weaned."—"*The History of Human Marriage*," *p. 483. See, also, for the laws of the Jews, Leviticus 12, 19, 20; and for the ancient Zoroastrians, see "The Zend Avesta," in "Sacred Books of the East," Vol. I, pp. 172, 173, 185.*

Note 35, page 94.—Speaking of passion as responsible for fœticide, Mrs. Isabella Beecher Hooker says: "That, as a general rule, women are feebly endowed with this passion, and that men are by nature and training (or by lack of it, perhaps) overstocked, will not be denied. . . . Granting woman greater pleasure in mere sexual indulgence than usually comes to her by largest allowance, it is safe to say that, in nine cases out of ten, maternity, with its early pains, and later cares, greatly lessens her power of enjoyment, and for the larger part of her married life she is either positively distressed by the apparently necessary demands of her husband upon her, and irresponsive to them, or kept to a cheerful response by a self-abnegation, and regard for his comfort, not to say fear for his moral aberration, which is a positive drain upon her health and strength."—"*Womanhood, Its Sanctities and Fidelities*," *pp. 13, 14.*

Note 36, page 96.—Dr. F. W. Abbott, of Taunton, Mass., in his pamphlet on the "Limitation of the Family," already referred to, discusses at considerable length the various devices used for the prevention of conception, and points out how all, or nearly all, of them are harmful, or ineffective. In both city and country slums many families are too large, and the overcrowding of homes and the degradation of women into mere breeders of unwelcome offspring are the sources of great evils. Yet the teaching of devices to prevent conception as a remedy for these evils would probably result in still worse con-

ditions. For in proportion as any chosen device was likely to fulfill its purpose and was not disagreeable, it would remove the most dreaded penalty that nature has put upon sexual sensuality. And who would say that the highly civilized upper-class society of ancient Rome was healthier than are the slums of London and New York? Sensuality armed with riches and power is more dangerous to society than the poverty and wretchedness of the "fourth estate."

Note 37, page 97.—"A fancied inability to support children, or the inconvenience attending their care, the privations of the gay young man, who must go into fashionable society, or the fashionable young lady, who *will* attend all the parties, fritter and flirt her time away for the enjoyment of the hour, bring both parties to a deliberate determination not to have children. They cast about for expedients, consult some advertising charlatan for a sure preventive, or impudently bring their loathsome propositions to their physician, trying to involve others in the nameless crime of destroying unconceived offspring.

"Probably all their worse than beastly efforts fail to prevent results ordained by nature, and then, with frantic persistence, they plan and execute the murder of their own child. Let every father and every mother know that life in the embryo constitutes it, in the light of science, and the sight of Him who gave it, a human being, and to arrest the development of it is no less murder than if it were *born* an hour."—*W. H. Byford, M. D., loc. cit., p. 38.*

The whole subject of the morals of prevention of conception, and abortion, is treated with ungloved hands by Dr. H. S. Pomeroy, in "The Ethics of Marriage."

Note 38, page 97.—"There is a current impression that

a pregnancy, once commenced, can be brought to a premature end, especially in its early stages, without any serious risk to the woman. That belief is erroneous. Premature delivery, early or late in pregnancy, is always more dangerous than natural labor at the proper term. . . .

"Dr. Storer, an eminent gynecologist, states emphatically, from extended observation, that despite apparent and isolated instances to the contrary —

"1. A larger proportion of women die during, or in consequence of, an abortion, than during, or in consequence of, child-bed at the full term of pregnancy.

"2. A very much larger number of women become confirmed invalids, perhaps for life; and —

"3. The tendency to serious, and often fatal organic disease, as cancer, is rendered very much greater at the so-called 'turn of life,' by previous artificially induced premature delivery."— *Dr. H. Newell Martin, loc. cit., pp. 665, 666.*

Note 39, page 97.— Wordsworth Donisthorpe, in "Law in a Free State," pp. 180, 190, says: "In the eyes of unprejudiced persons, unaccustomed to existing social arrangements, a marriage system would hardly be regarded as immaculate which requires lifelong partnerships to be entered into without experience, and, as it were, in the dark; which, in case of disappointment, enjoins upon the parties what Godwin denounced as a life of unchastity,— the procreation of children in the absence of love; which winks at the out and out sale of a girl's person into life-bondage for hard cash; which unequalizes the male and female children's inheritance, on the ground that women are a marketable commodity, and may expect to be 'kept' by their husbands; which enforces the barbaric restitution of conjugal rights; which sanctions the rape of a married woman; which

refuses a woman divorce on the ground of her husband's adultery; which offers the youth of the country the choice between an irrevocable bond, and prostitution; which calls into being a standing army of public women; and which, in consequence, hands down from generation to generation distempers which would die out in a decade under a system of orderly freedom." These words are applied to conditions as they exist in England, but with some modifications would apply equally well to marriage in this country. Mr. Donisthorpe advocates a freedom of marriage alliances of which I do not approve, but which is a logical conclusion from the premise that sexual intercourse for love, independent of its social function, is virtuous.

Note 40, page 98.—Dr. Sydney Barrington Elliot, in "Ædœology." This book is in many respects excellent. It was in reading the following passage during my fifth year in college, that I first looked squarely into the face of the idea of continence in marriage:—

"We now come to the consideration of the two remaining methods of controlling procreation — chastity and the prevention of conception. Chastity is the ideal procedure. . . . Most men are born with inordinate sexual passion, and few are endowed with the power of controlling it. Therefore we must have some means more practicable than chastity without the criminality and danger of abortion, and this we find in the prevention of conception. It is to be hoped that in future generations, virtue and purity will be so innate that the first-mentioned state will be generally possible. However, as men are at present constituted, no matter what their condition, they *will* have intercourse, and the natural consequence of intercourse is the birth of children. This occurrence in itself would be innocent enough were this the end of the

matter; but, on the contrary, this is only the beginning, for these children must be fed and educated, and must finally take on the responsibilities of manhood and womanhood whether they are fit for it or not."—*Pp. 148, 149.*

Note 41, page 106.— The discussion in this paragraph of the text follows, in the main, the ideas expressed by Lester F. Ward, in "Dynamic Sociology," Vol. I, pp. 597, *et seq.*

Note 42, page 107.—"After puberty, occasional emissions of semen, especially while asleep, are natural to the healthy male, and require no interference whatever."—*Dr. F. W. Abbott, in "The Education of Youth upon Matters Sexual," p. 24.*

"Certainly no man is entitled to the character of a continent or chaste man who, by any unnatural means, causes the expulsion of semen. On the other hand, the occasional occurrence of nocturnal emissions or wet dreams is quite compatible with, and, indeed, is to be expected as a consequence of, continence, whether temporary or permanent. It is in this way that nature relieves herself."—*Dr. Wm. Acton, loc. cit., pp. 47, 48.*

"This period of attaining sexual maturity, known as puberty, takes place from the eleventh to the sixteenth year. . . . As these changes are completed, spontaneous nocturnal seminal emissions take place from time to time during sleep, being usually associated with voluptuous dreams. Many a young man is alarmed by these; he has been kept in ignorance of the whole matter, is too bashful to speak of it, and getting some quack advertisement thrust into his hand in the street, is alarmed to learn that his strength is being drained off, and that he is on the highroad to idiocy and impotence, unless he place himself in the hands of the advertiser. Lads at this

period of life should have been taught that such emissions, when not too frequent, and not excited by any voluntary act of their own, are natural and healthy."—*Dr. H. Newell Martin, loc. cit., p. 669.*

Note 43, page 109.—"All experience tends to prove that if a man observes strict continence in thought, as well as deed, and is gifted with ordinary intelligence, he is more likely to distinguish himself in liberal pursuits than those who live incontinently, whether in the way of fornication or by committing marital excesses."—*Dr. Wm. Acton, loc. cit., p. 74.*

The reader is referred to Dr. M. L. Holbrook's excellent little book, on "Physical, Intellectual, and Moral Advantages of Chastity," for a full discussion of the subject. Chapter II, "Does Chastity Injure the Health?" is especially valuable.

In Swâmi Vivekânanda's lectures on "Râja Yoga," "Yoga Philosophy," p. 180, occurs the following passage: "By the establishment of continence energy is gained. The chaste brain has tremendous energy, gigantic will power; without that there can be no mental strength. All men of gigantic brains are very continent, and this is what gave them power. Therefore the Yoga must be continent."

"The most successful races, other things being equal, are those which multiply the fastest. In the conflicts of mankind numbers have ever been a great power. The most numerous group has always had an advantage over the less numerous, and the fastest breeding group has always tended to be the most numerous. In consequence, human nature has descended into a comparatively uncontentious civilization, with a desire far in excess of what is needed; with a 'felt want,' as political economists would say, altogether greater than the 'real want.' A walk in

London is all that is necessary to establish this. 'The great sin of great cities' is one vast evil consequent upon it. And who is to reckon up how much these words mean? How many spoiled lives, how many broken hearts, how many wasted bodies, how many ruined minds, how much misery pretending to be gay, how much gayety feeling itself to be miserable, how much after mental pain, how much eating and transmitted disease! And in the moral part of the world, how many minds are racked by incessant anxiety, how many thoughtful imaginations which might have left something to mankind are debased by mean cares, how much every successive generation sacrifices to the next, how little does any of them make of itself in comparison with what might be! And how many Irelands have there been in the world where men would have been contented and happy if they had only been fewer; how many more Irelands would there have been if the intrusive numbers had not been kept down by infanticide, vice, and misery. How painful is the conclusion that it is dubious whether all the machines and inventions of mankind 'have yet lightened the day's labor of a human being.' They have enabled more people to exist, but these people work just as hard and are just as mean and miserable as the elder and the fewer."—*Walter Bagehot, in "Physics and Politics," pp. 195, 196.*

Note 44, page 117.—See Dr. George H. Napheys, *loc. cit.*, p. 122.

Note 45, page 117.—In his work on "The Cell in Development and Inheritance," Prof. E. B. Wilson states that where several spermatozoa enter the ovum, or egg-cell, the latter breaks up and disintegrates. He further states, page 148, that "immature eggs, before the formation of the polar bodies, have no power to form a vitelline mem-

brane, and the spermatozoa always enter them in considerable numbers." These facts, although not gleaned from human reproduction in particular, would suggest a possible cause for sterility in a woman who participates frequently in sexual intercourse.

Note 46, page 118.— Dr. Wm. Acton, *loc. cit.*, p. 118.

Note 47, page 123.— "He who has an ideal of action and principles of conduct is distinguished from him who has none by the position he accords in his life to the different needs of his being, and by the clairvoyance and the firmness with which he knows how to subordinate some to others. This is why I lay down the principle that the prime necessity in love is to have an ideal, because this ideal helps us to govern ourselves. For him who appreciates his life, his dignity, and that of others, to yield to his passions is, under certain conditions, to betray what is most noble in him to gratify a simple desire. Consequently, while recognizing that this desire is a legitimate one in itself, he prefers to sacrifice it; and thus the first homage he renders to his nature and to himself is that of chastity."— *Charles Wagner, in "Youth," p. 248.*

"We are often told that the most thorough perception of the dependence of wages upon population will not influence the conduct of a laboring man, because it is not the children he himself can have that will produce any effect in generally depressing the labor market. True: and it is also true that one soldier's running away will not lose the battle; accordingly it is not that consideration which keeps each soldier in his rank: it is the disgrace which naturally and inevitably attends our conduct by any one individual, which if pursued by a majority, everybody can see would be fatal. Men are seldom found to brave the general opinion of their class, unless supported

either by some principle higher than regard for opinion, or by some strong body of opinion elsewhere.

"It must be borne in mind also, that the opinion here in question, as soon as it attained any prevalence, would have powerful auxiliaries in the great majority of women. It is never by the choice of the wife that families are too numerous; on her devolves (along with all the physical suffering and at least a full share of the privations) the whole of the intolerable domestic drudgery resulting from the excess. To be relieved from it would be hailed as a blessing by multitudes of women who now never venture to urge such a claim, but who would urge it, if supported by the moral feelings of the community. Among the barbarisms which law and morals have not yet ceased to sanction, the most disgusting surely is, that any human being should be permitted to consider himself as having a right to the person of another." —*John Stuart Mill, loc. cit., Book II, chapter 13, section 2.*

Note 48, page 128.— "We believe that the greatest number of examples of the most impassioned, absorbing, and lasting affection between the sexes have occurred within the ties of marriage, and not outside those ties. More than other kindred relations, these rest on the nourishing basis of public law and social honor, as well as of personal esteem and avowed identification of interests. Whatever necessitates secrecy, or compromises the fullness and frankness of self-respect, even if it give piquancy and fire, takes away moral health, steady integrity; and inserts an insidious element, either of devouring fever or of slow decay. Other things being equal, affection, wedded under every legal and moral sanction, reaches the highest climax, and is the most complete and enduring. Every failure implies some defect in the conditions."— *W. R. Alger, loc. cit., p. 106.*

Note 49, page 136.—

"A king must first subdue himself, and then
Vanquish his enemies. How can a prince
Who can not rule himself enthrall his foes?
To curb the senses is to conquer self."
—"*Mahabahratta*," *XII, 2599, in "Indian Wisdom," by Sir Monier Monier-Williams, p. 448.*

"Youth's glories are as transient as the shadow
Of an autumnal cloud; and sensual joys,
Though pleasant at the moment, end in pain."

* * * * * * * *

"The enemies which rise within the body,
Hard to overcome — thy evil passions —
Should manfully be fought; who conquers these
Is equal to the conqueror of worlds."

* * * * * * *

"Who trusts the passions finds them base deceivers:
Acting like friends, they are his bitterest foes;
Causing delight, they do him great unkindness;
Hard to be shaken off, they yet desert him."
—"*Kirātarjunīya*," *of Bhāravi, XI; 13, 32, 35; ibid., pp. 463, 464.*

"What boots it to have wealth that is not given,
Nor yet enjoyed? What profits strength to one
Who ne'er assails his foes? Where is the use
Of sacred knowledge, if it does not lead
To practice of religion? What avails
A soul to him whose senses are not conquered?"
—"*Hitopadesa*," *Book I, 170; ibid., p. 540.*

Note 50, page 136.—

"I knew a common farmer, the father of five sons,
And in them the fathers of sons, and in them the fathers of sons.
This man was of wonderful vigor, calmness, beauty of person,
The shape of his head, the pale yellow and white of his hair and beard, the immeasurable meaning of his black eyes, the richness and breadth of his manner,
These I used to go and visit him to see, he was wise also,
He was six feet tall, he was over eighty years old, his sons were massive, clean, bearded, tan-faced, handsome,
They and his daughters loved him, all who saw him loved him,
They did not love him by allowance, they loved him with personal love,
He drank water only, the blood showed like scarlet through the clear-brown skin of his face,
He was a frequent gunner and fisher, he sailed his boat himself, he had a fine one presented to him by a ship-joiner, he had fowling-pieces presented to him by men that loved him,
When he went with his five sons, and many grandsons to hunt or fish, you would pick him out as the most beautiful and vigorous of the gang,
You would wish long and long to be with him, you would wish to sit by him in the boat that you and he might touch each other."— *Walt Whitman, in "Leaves of Grass," pp. 82, 83.*

Note 51, page 138.— In Plato's "Republic," Socrates, referring to the suggestion that women should take part in gymnastic exercises and warfare naked the same as men, says: "But when experience showed that to let

all things be uncovered was far better than to cover them up, and the ludicrous effect to the outward eye vanished before the better principle which reason asserted, then the man was perceived to be a fool who directs the shafts of his ridicule at any other sight but that of folly and vice, or seriously inclines to weigh the beautiful by any other standard than that of the good."— *P. 144, Jowett's Translation.*

Note 52, page 140.— "An early result, partly of her sex, and partly of her passive strain, is the founding through the instrumentality of the first savage Mother, of a new and beautiful social state — Domesticity. While Man, restless, eager, hungry, is a Wanderer on the earth, Woman makes a Home. And though this Home be but a platform of sticks and leaves, such as the gorilla builds on a tree, it becomes the first great school-room of the human race. For one day there appears in this roofless room that which is to teach the teachers of the world — a little child."—*Henry Drummond, loc. cit., pp. 280, 281.*

Note 53, page 141.— Olive Schreiner, in "Dreams," "Life's Gifts."

Note 54, page 144.— "I remember, only the other day, a good man looking with me upon a multitude of children who were gathered before us in one of the most miserable regions of London,— children eaten up with disease, half-sized, half-fed, half-clothed, neglected by their parents, without health, without home, without hope,— said to me: 'The one thing really needful is to teach these little ones to succor one another, if only with a cup of cold water; but now, from one end of the country to the other, one hears nothing but the cry for knowledge, knowledge, knowledge!' And yet, surely, so long as these children are there in these festering masses, with-

out health, without home, without hope, and so long as their multitude is perpetually swelling, charged with misery, they must still be for themselves, charged with misery, they must still be for us, whether they help one another with a cup of cold water or no; and the knowledge how to prevent their accumulating is necessary, even to give their moral life and growth a fair chance!

"May we not, therefore, say that neither the true Hebraism of this good man, willing to spend and be spent for these sunken multitudes, nor what I may call the spurious Hebraism of our free-trading liberal friends, — mechanically worshiping their fetish of the production of wealth, and of the increase of manufacturers and population, and looking neither to the right nor left so long as this increase goes on, — avails us much here; and that here, again, what we want is Hellenism, the letting our consciousness play freely and simply upon the facts before us, and listening to what it tells us of the intelligible law of things as concerns them? And surely what it tells us is, that a man's children are not really *sent*, any more than the pictures upon his wall, or the horses in his stable, are *sent;* and that to bring people into the world, when one can not afford to keep them and one's self decently and not too precariously, or to bring more of them into the world than one can afford to keep thus, is, whatever the *Times* and Mr. Robert Buchanan may say, by no means an accomplishment of the divine will, or a fulfillment of Nature's simplest laws, but is just as wrong, just as contrary to reason and the will of God, as for a man to have horses, or carriages, or pictures, when he can not afford them, or to have more of them than he can afford; and that, in the one case as in the other, the larger scale on which the violation of reason's law is practiced, and the longer it is persisted in, the greater

must be the confusion and final trouble. Surely no laudations of free trade, no meetings of bishops and clergy in the East End of London, no reading of papers and reports, can tell us anything about our social condition which it more concerns us to know than that! and not only to know, but habitually to have the knowledge present, and to act upon it as one acts upon the knowledge that water wets and fire burns! And not only the sunken populace of our great cities are concerned to know it, and the pauper twentieth of our population; we Philistines of the middle class, too, are concerned to know it, and all who have to set themselves to make progress in perfection.

"But we all know it already! someone will say; it is the simplest law of prudence. But how little reality must there be in our knowledge of it; how little can we be putting it in practice; how little is it likely to penetrate among the poor and struggling masses of our population, and to better our condition, so long as an unintelligent Hebraism of one sort keeps repeating as an absolute eternal word of God the psalm-verse which says that a man who has a great many children is happy; or an unintelligent Hebraism of another sort—that is to say, a blind following of certain stock notions as infallible—keeps assigning as an absolute proof of national prosperity the multiplying of manufactures and population! Surely, the one set of Hebraisers have to learn that their psalm-verse was composed at the resettlement of Jerusalem after the captivity, when the Jews of Jerusalem were a handful, an undermanned garrison, and every child was a blessing; and that the word of God, or the voice of the divine order of things, declares the possession of a great many children to be a blessing only when it really is so! And the other set of Hebraisers, have

they not to learn that if they call their private acquaintances imprudent or unlucky, when, with no means of support for them, or with precarious means, they have a large family of children, then they ought not to call the state well-managed and prosperous merely because its manufactures and its citizens multiply, if the manufactures, which bring new citizens into existence just as much as if they had actually begotten them, bring more of them into existence than they can maintain, or are too precarious to go on maintaining those whom for a while they maintained?"— *Matthew Arnold, in "Culture and Anarchy," pp. 188–191.*

Note 55, page 145.— See Prof. John Fiske's "The Destiny of Man," and Henry Drummond, *loc. cit.*, p. 281, *et. seq.*

Note 56, page 148.— See Dr. Mary Wood-Allen's "Teaching Truth."

"Human life is neglected at its beginning. . . . We are better informed as to how to raise young domestic animals than to care for children. . . . The instruction that is neglected by parents and teachers is always supplied from outside sources. It is impossible that children's curiosity should not some day or other be satisfied. . . . Confidence in parents and teachers is rudely shaken. For their ascendency is substituted that of a teacher without authority."— *Charles Wagner, loc, cit., pp. 244, 245.*

"O, how many who ought to be pure and in themselves innocent and loving, are rendered sickly, peevish, selfish, and insane, as a consequence of the vicious practices of their parents, and are, as a consequence, in turn the source of the greatest unhappiness to all around them, is known only to physicians."— *Dr. W. H. Byford, loc. cit., p. 31.*

"Till six years of age, definite sexual information may, as a rule, profitably be withheld, and chief attention paid the avoidance of sexual error; for it were folly to burden tender minds with ideas that could only mystify, and the preservation of innocence will appreciably lessen the need of subsequent instruction."— *Dr. F. W. Abbott, in "The Education of Youth upon Matters Sexual," p. 22.*

"Children of eight, especially boys, should be warned against masturbation, and shown its grosser evils; for if, as most physicians can testify, old enough to intentionally contract the habit, they are old enough to be properly instructed concerning it. Most boys, according to many we have questioned, commence this practice about ten; and a little anticipatory instruction would, no doubt, often prove the ounce of prevention."— *Ibid., p. 23.*

Note 57, page 151.— Mr. Lecky, *loc. cit.*, Vol. I, p. 108, quotes the following Chinese legend: "When there were but one man and one woman upon earth, the woman refused to sacrifice her virginity even with a view to peopling the globe, and the gods, honoring her purity, granted that she should conceive beneath the gaze of her lover's eyes, and a virgin mother became the parent of humanity."

Buddha, the great Hindu teacher, whose life and teachings rival in purity those of Jesus himself, was believed by his followers to have had virgin motherhood.

The immaculate conception of Jesus is an accepted doctrine of orthodox Christianity.

These examples show that the world believes in the purity of virginity and also of motherhood, but shrinks from the intercourse of the sexes as impure. With continence in marriage, the intercourse of the sexes becomes

as pure as virginity or motherhood, and is the fit instrument for the creation of divine men.

Note 58, page 152.—"Because friendship is love with the element of selfishness eliminated, because it is love apart from any relation which involves possession or craving for possession, for that very reason friendship has found some of its choicest, its most refined, and its most unmistakable illustrations between two persons of opposite sex. And just here the truth in its purity has had most difficulty of securing acceptance, in consequence of the weakness, and folly, and wickedness, of the world. Yet everywhere and always at this point, the truth has had its recognition and its inspiring power in the hearts of the noblest and most nobly aspiring of the children of men."—*H. Clay Trumbull, loc. cit., p. 107.*

Note 59, page 157.—Ralph Waldo Emerson, in "Essays," first series, "Friendship."

Note 60, page 165.—Dr. Nathan Oppenheim, in "The Development of the Child," p. 8.

"It is also a matter of serious doubt whether punishment should be inflicted of the slightest character, because the child has not obeyed the *command* of father or mother. He should be taught that the wrong nature of the act is the cause of the punishment, and not that it is administered for the purpose of maintaining parental supremacy."—*Dr. W. H. Byford, loc. cit., p. 114.*

"Bear constantly in mind that the aim of your discipline should be to produce a *self-governing* being, not to produce a being to be *governed by others*. Were your children fated to pass their lives as slaves, you could not too much accustom them to slavery during their childhood; but as they are by and by to be free men, with no one to control their daily conduct, you can not too much accustom them to self-control while they are under your

eye."—*Herbert Spencer, in "Education; Intellectual, Moral, and Physical," published in the Humboldt Library, April, 1880, p. 303.*

Note 61, page 169.— See Dr. Albert Shaw's article on "The School City" in the *American Monthly Review of Reviews* for December, 1899. This article is descriptive of a movement inaugurated by Mr. Wilson L. Gill, President of the Patriotic League, an organization whose purpose is to promote the teaching of civics in the public schools of the United States. The "school city" is the organization of the pupils in any particular school upon the model of the municipal government of the city or town in which they live. The purposes of the "school city" are two, namely, to make every body of public school pupils self-governing in their school, and to prepare them by practical means for an active participation in the duties of adult citizenship when they are grown up.

Note 62, page 171.— "Two men should be wiser than one, and two thousand than two; nor do I know another so gross fallacy in the records of human stupidity as that excuse for neglect of crime by greatness of cities. As if the first purpose of congregation were not to devise laws and repress crimes! As if bees and wasps could live honestly in flocks — men, only in separate dens! As if it were easy to help one another on the opposite sides of a mountain, and impossible on the opposite sides of a street!"—*John Ruskin, in "The Queen of the Air," § 121.*

Note 63, page 176.— Walt Whitman in "Leaves of Grass," pp. 152, 153, "Song of the Broad-axe."

Note 64, page 181.— Rudyard Kipling, "The White Man's Burden," in *Mc Clure's Magazine*, February, 1899.

Note 65, page 182.—J. K. Bluntschli, in "The Theory of the State," p. 31.

Note 66, page 184.—J. S. Mackenzie, in "An Introduction to Social Philosophy," pp. 376, 377.

In a note on page 377, Mr. Mackenzie further remarks: "We may say, at any rate, that the inspiration required for the spread of the social religion of the future (without which it seems clear that there can be no true regeneration of society), must be expected to come, not from any mere philosophical theory, but from a living personality. Such personalities have not been entirely wanting in recent times. We have had, for instance, the late T. H. Green, Arnold Toynbee, and several others; and the influence which such men have exerted has been a quite incalculable force. In comparison with such powers as these, any theory, however excellent, is only the finite beside the infinite. At the basis of such personalities, however, there is nearly always, if not a philosophic theory, at least a philosophic faith. Their lives, indeed, might almost be said to be philosophy in the concrete; they embody the ideals which philosophic theory seeks to analyze."

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